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# THE SODALITY MANUAL

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*Sodality of the Blessed Virgin Mary*

by

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*Author of Social Organization in Parishes,  
Sodality Conferences, First Series,  
Sodality Conferences, Second Series,  
Ten Books for Sodalists, etc.*

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## Preface

THE increasing number and activities of American Sodalities seem to require a new and practical manual. In the following pages we have tried to supply what will be most useful to the greatest number of Sodality directors, officers and members.

Everything necessary for Sodality meetings has been provided under the headings of ceremonials, offices and prayers. Since brevity was judged a desirable quality in a manual of this kind, these have been made as concise as possible without sacrificing what is really useful.

Variety is one of the qualities of the Sodality meetings which keep up interest and help attendance. We have therefore given several offices which may be used in turn, so that the Sodalists may not grow tired of any one.

The ceremonials here given are not obligatory, of course, but will, we trust, be found practical. The Director may depart from them by shortening or lengthening the procedure as seems best. It would be well, however, in each Sodality, to adopt some usual form of meeting, reception, renewal of the acts of consecration, etc., so as to avoid uncertainty and confusion. If the forms given herewith are acceptable, they may be used without change. While the rules of the Sodality offer a high standard and seem to require a great deal of the members, it must be kept in mind that not all the rules are mandatory. The



very wording of many of them indicates that they only give suggestions and encouragement. Besides, none of the rules bind the Sodalists under pain of sin. Hence no one should be discouraged at the high standard proposed.

The Director has need of much discretion in applying the rules, and his power in the Sodality is very considerable. He will use it, of course, with great considerateness.

What is only briefly treated here may be found more copiously explained in the Sodality books, written by the same author, entitled "Social Organization in Parishes", "Sodality Conferences" and "Sodality Conferences, Second Series." Much additional material and many suggestions are to be had in these volumes.



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## A Brief Explanation of the Sodality Its Purposes and Spirit

**W**HAT is the Sodality? This natural inquiry will come to the mind of anyone who is invited to join that holy society. Even those who have been members for years are not always very clear as to just what the Sodality stands for and means. In everything that we have to say in this manual we refer always, of course, to the Sodalities which are affiliated to the *Prima Primaria* or Head Sodality of the Roman College and follow the spirit of its rules.

The best formula we know of to explain in brief the purpose and spirit of this Sodality is as follows: "The Sodality of the Blessed Virgin is a religious society, not a mere pious confraternity, but a well-organized battalion, whose purpose it is to use devotion to the Blessed Virgin as a means to stir up in its members such a special fervor of Catholic life as will, of its own accord, overflow in good works for personal holiness, the help of the neighbor and the defense and spread of the Church."

This same idea of the Sodality is found in the Papal documents, the sayings of the Fathers General of the Society of Jesus, the various editions of the rules, and the example and spirit of the best Sodalities in all centuries of Sodality history. It is crystallized

in the first rule of the Common Rules of 1910, which declares, "The Sodality of Our Lady, an association founded by the Society of Jesus and approved by the Holy See, is a religious body which aims at fostering in its members an ardent devotion, reverence and filial love towards the Blessed Virgin Mary", etc. Thus devotion to the Blessed Virgin is the characteristic of the Sodality.

#### A FRUITFUL DEVOTION

"*Through* this devotion"—that is, by means of it—"and with the protection of so good a Mother, it seeks to make the faithful gathered together under her name good Catholics"—that is to say, of course, to fill them with the Catholic spirit, to cultivate their interior life until, of its own accord, it overflows in good works. This is shown by what follows in the rule—"sincerely bent on sanctifying themselves each in his state of life and zealous, as far as their condition in life permits, to save and sanctify their neighbor and to defend the Church of Jesus Christ against the attacks of the wicked." In other words, the Sodalists are to work for a threefold purpose—first personal holiness; next the help of their neighbor, in the spiritual and corporal works of mercy; and finally for the defense and spread of the Church of Christ.

A good Sodality, therefore, is one where the members are so devoted to the Blessed Virgin that their love for her makes them better and better Catholics, more and more filled with that true interior spirit of fervor and zeal

which overflows in works of personal piety, the help of the neighbor, and the defense of the Faith. The first essential, therefore, is a great and filial devotion to Mary. The result of this devotion should be a fervent interior Catholic life. This inward life should manifest itself in exterior actions of personal goodness and of zeal for the help of others and their sanctification and for the benefit of the Church.

#### THE SUGGESTIONS OF THE RULES

In the rules will be found many suggestions about this threefold sphere of action. Works of personal piety are recommended for the Sodalists, such as faithful attendance at Sodality meetings and communion, an annual retreat, the devout celebration of feasts of the Blessed Virgin, fervent morning prayers, the gaining of indulgences, a quarter of an hour of mental prayer, the frequent invocation of the Blessed Virgin, attendance at Mass and reception of Holy Communion as often as possible, the avoidance of bad reading, of immoral plays, evil company, and occasions of scandal. Sodalists are also exhorted in the rules to be very kind and charitable to one another, to pray for the Sodalists living and dead, to keep in touch with their director, to take part in the organized activities of the Sodality, and to communicate with other Sodalities, read Sodality magazines and books, and form unions of Sodalities in cities and entire nations. All of these suggestions are not of equal importance, but they all serve to show the spirit of filial devotion to Mary and

the consequent interior fervor of Catholic life, tending to overflow in good works, which are expected in the Sodalists.

It should be noted that the performance of good works is just as much a part of the spirit and plan of the Sodality as the practicing of devotion. Hence the Sodality is not merely a pious confraternity which gathers its members for prayer and devotion, but it is also an organized apostolate. Even where, because of special circumstances, the Sodality as such cannot form committees and groups to work in a concerted way, at least the individual Sodalists should do all they can in private to show their devotion to Mary by active works of zeal and piety. But wherever possible, it is the spirit of the Sodality to have sections or committees to carry on good works in the name of the whole body. (See "Sodality Conferences, First Series," Chapters III, "The Sodality Spirit," and IV, "The Sodality and Active Effort," where proof is given from many documents.)

#### THE ORGANIZATION OF SECTIONS

The characteristic method of Sodality organization is by means of what are called sections. These sections are committees, formed by volunteers from among the Sodalists, and each section undertakes and carries on in the name of the whole Sodality some particular work, whether for the promotion of personal piety, or the performance of some spiritual or corporal work of mercy, or for the defense or spread of the Faith.

In the book on Sodality Organization ("Social Organization in Parishes") a great many sections are described, and the method of organizing them and carrying them on is explained in detail. The idea is that each Sodality should choose one or more activities best suited to the inclinations and capacity of the Sodalists. Sections to accomplish the work in question should then be well organized and put in running order. Then other sections may be formed for further departments of effort, until enough good works have been set on foot to occupy whatever time and energy the Sodalists can spare. It requires several hundred pages of the book just quoted to explain, even concisely, the possible activities of the Sodality. Hence there is no Sodality of whatever class but can find something suited to its opportunities and powers.

#### THE WORK OF THE DIRECTOR

The person primarily responsible for the success of the Sodality is, of course, the Director, who is a priest named by the bishop (or by the provincial in the case of Jesuit Sodalities) as the spiritual guide of the Sodalists. His power, as described in the rules, is very great, but is to be used very sparingly. The Director is supposed to direct and encourage the officers and Sodalists. The officers in their turn are to divide among themselves the responsibilities for the work. The members, out of devotion to the Blessed Virgin, should be ready and eager to do what they can by personal goodness, active work for



others, an energetic zeal for the spread of the Faith.

#### AN ASSISTANT DIRECTOR

Where it is impossible to secure the time and efforts of a priest actually to serve as Director, at least there must be a priest who is appointed Director, so as to be able to receive the members. For the rest, an assistant director may be chosen, who can give instructions, preside at meetings, and otherwise guide the Sodality. This assistant director may be either a Sister or a lay person, but will have only such rights as the Director, with due authority, gives or allows.

It is clear, then, that to have a good Sodality devotion to the Blessed Virgin ought to be so cultivated in the members that it will spur them on to become good Catholics in the truest sense of the word. Their interior fervor, once developed through devotion to Mary, should be guided into organized works of piety and zeal. The officers should be chosen for their worthiness and capacity, and be taught and encouraged to carry on the work. Finally the members should be grouped into sections and well instructed in the rules and spirit of the Sodality.

#### THE QUESTION OF SELECTNESS

The question is sometimes asked, "Should the members of the Sodality be many or few?" "Should the Sodality be a select body or be open to everyone?" The answer to the first inquiry seems to be as follows: As many or

as few persons should be admitted to the Sodality as will try to live up to the spirit thereof—that is, will strive to become good Catholics in the truest sense of the word, in honor of the Blessed Mother, cultivating that sort of interior fervor of Catholic life which will overflow in good works. If there are many who will do this, the Sodalists should be many. If there are only a few, the Sodalists should be few. But by all means avoid the fallacy of mere numbers. Not the number but the quality of the members makes a good Sodality. Better five who are good Sodalists than five hundred who do nothing.

The second question is answered in a similar way. The principle of selection is the willingness to be a good Sodalist. The requirements should be neither too lax nor too exacting. Those and those only who honestly wish to use devotion to the Blessed Mother as a help and encouragement to lead a fervent Catholic life are to be admitted as Sodalists.

## The Story of the Sodality

SINCE this is a manual of Sodalties affiliated to the Prima Primaria of the Roman College, the story of the Sodality should begin with the institution of this Prima Primaria (chief and head Sodality) in the year 1563, when John Leunis, a Belgian Jesuit, then teaching one of the grammar classes in the Jesuit College of Rome, conceived the idea of establishing a society of the Blessed Virgin for the pupils of the college who were in the class called Humanities and in the classes lower than this.

### THE EARLY CONFRATERNITIES

But long before this momentous decision, the Church had been fruitful in associations which paved the way, so to say, for the Sodalties as we know them. Father Joseph Hilgers, S.J., writing in Rome his article on Sodalties in the Catholic Encyclopedia, Volume XIV, published in 1912, and who had access to many documents, declares that Sodalties in the present meaning of the word "had their beginnings after the rise of the confraternities of prayer in the early Middle Ages, and developed rapidly from the end of the twelfth century. Thus there is mention of a "Confraternity of the Mother of God" which was in existence at Naupactos, in Greece, about the year 1048.

"From the time of the Middle Ages," Father Hilgers goes on to declare, "very many of these pious associations placed themselves un-

der the special protection of the Blessed Virgin and chose her for patron under the title of some sacred mystery with which she was associated. The main object and duty of these societies were, above all, the practice of piety and works of charity." Thus they were quite similar both in their names and purpose to the Sodality of the Blessed Virgin as we have it today. Hence the society established by John Leunis was not a sudden innovation, but the successor of more ancient societies in honor of the Mother of God.

#### THE SODALISTS OF THE ROMAN COLLEGE

The first schoolboy Sodalists bound themselves to go to confession every week and to communion on the first Sunday of every month, hear Mass every day, make half an hour's meditation, and recite the rosary or the office in the college chapel after school. They had also the custom, be it noted, of serving the poor and of visiting the relics of the saints to gain indulgences. Thus personal piety and the help of the neighbor were the objects of the Sodality from the beginning.

#### THE SPREAD OF THE IDEA

It proved such an excellent idea to use devotion to the Blessed Virgin to promote the fervent Catholic life, overflowing in good works, that the Sodality soon spread from the Roman College to many cities of Europe, to Paris, to Prague, to Cologne, Barcelona, Lisbon, and many other places. Meanwhile, in 1577, the Holy Father gave special indulgences

to the Roman Socialists, and the General of the Society of Jesus, Claude Acquaviva, who had been himself Director of the Roman Sodality, asked the Holy Father, Pope Gregory XIII, to make the Sodality at the Roman College what is called a head Sodality or *primaria*—that is, a mother Sodality, which can communicate to others affiliated with it the privileges and indulgences possessed by itself.

This was done by the Pope in the famous Bull *Omnipotentis Dei*, issued on the fifth of December, 1584. Many other Popes, Pope Sixtus V, Clement VIII, Gregory XV, Benedict XIV, Leo XII, Pius IX, Leo XIII, have increased the powers and privileges of the Sodality. In particular the Bull of Benedict XIV, called the Golden Bull, because, in token of special honor for the Mother of God, the seal was not, as is customary, of lead, but of gold, gave glorious testimony to the efficacy of the Sodality and added to its indulgences and privileges.

#### ORIGINALLY FOR MEN

It is interesting to note that for one hundred and sixty-seven years of the Sodality's existence—that is, from 1584 to 1751—the membership was open only to men. It was Benedict XIV who, in the latter year, gave leave to aggregate Sodalities for the female sex.

Until 1825, moreover, the Sodalities were confined to Jesuit houses and institutions, but in that year Pope Leo XII gave the Jesuit General the right to affiliate all Sodalities of

the Blessed Virgin with the Prima Primaria and to share with them its indulgences and privileges.

"The Sodality developed rapidly even at the very beginning," Father Hilgers continues. "After thirteen years of existence they included thirty thousand members. . . . "In all the larger cities of Europe where the Jesuits established themselves firmly they founded not merely one, but as many as seven or even twenty different Sodalitys. During the period that the Sodalitys were connected with the houses and churches of the Jesuits the membership rose to many hundred thousands."

Of course, when, in 1751, married women and girls were admitted, there was a great increase of membership. So, too, when in 1825 other than Jesuit Sodalitys were granted affiliation, "the Sodalitys grew enormously. In the fifty years after the declaration of the dogma of the Immaculate Conception nearly thirty-five thousand new Sodalitys were united with the Roman main Sodality. In the year 1910 eleven hundred and thirty-two new Sodalitys were established, of which one hundred and seventy-eight were in North America."

#### THE NUMBER OF SODALITIES

As an indication of the increase of Sodality affiliations in the United States, it may be mentioned that in the Missouri Province of the Society of Jesus, which includes the Middle West, during the months from September 1923 to November 1924, the Sodalitys affiliated numbered four hundred and five, more

than twice the record of 1910 for the entire North American continent.

As to the membership of the Sodality, it included all ranks and ages and both sexes. "In the seventeenth century alone," says Father Higers, "eighty cardinals and seven Popes came from them. In all Catholic countries the Sodality of the Blessed Virgin include among their most faithful members the greatest and noblest men of every position in life, generals and scholars of the highest rank. St. Stanislaus Kostka, St. John Berchmans, St. Francis de Sales, St. Fidelis of Sigmaringen, St. Leonard of Port Maurice, St. Peter Fourier, St. John Baptist de Rossi, the Venerable Jean Eudes, (now Blessed Jean Eudes) and many other saints, blessed, and venerables, were proud to belong to the Sodality of the Blessed Virgin. For six years St. Francis de Sales worked, during his student life, in the Sodality of the College of Clermont at Paris as member, assistant, and prefect. Others, like St. Alphonsus Liguori and St. Charles Borromeo, praised and recommended the Sodality of the Blessed Virgin as nurseries for youth and for growth in perfection. Above all it has always been the teachers and shepherds of the entire Catholic Church, the Popes, who have, in their words and actions, highly honored these Sodality, and who have earnestly recommended them to all the faithful, e.g. Gregory XIII, Sixtus V, Gregory XV, Benedict XIV, Leo XIII, Pius X."

We may add to this roll of honor St. Aloy-



sius, St. Camillus of Lellis, the patron of Catholic hospitals, St. Francis de Hieronomo, St. John Francis Regis, St. Peter Claver, and St. Alphonsus Rodriguez. There are over sixty of the Beatified and ninety of the Venerable who were Sodalists. Among the recently canonized saints, Saint Madeleine Sophie Barat, foundress of the religious of the Sacred Heart, and Saint Julie Billiart, foundress of the Sisters of Notre Dame of Namur, as well as the Little Flower of Jesus, Saint Thérèse of the Carmel of Lisieux, were likewise Sodalists, and they are the latest jewels in the diadem of the Sodality.

#### THE SODALITY OF MODERN TIMES

At the present day the Sodalities have very greatly increased in number, and they now include every age and condition of the faithful. There are Sodalities for priests as well as for lay folk, Sodalities for physicians, for lawyers, for distinguished men of the world as well as for school teachers, registered nurses, students of medicine, law and literature, pupils in parish schools, in high schools, academies and colleges for both sexes. There are very many Sodalities in parishes, of boys and girls, men and women, young men and young women; there are Sodalities for the alumni and alumnae of educational institutions, for working men and women, for ecclesiastical students, for priests,—in a word, for all sorts and conditions of people.

Unfortunately, by no means all of these Sodalities are worthy of the name. Some of them are mere pious confraternities which are

satisfied with gathering their members for devotional exercises. They do not use devotion to the Blessed Virgin effectively, as they should, to foster that special sort of interior fervor which will overflow in good works. These Sodalitys are not a credit to the name. They make their members feel that the Sodality is only a devotion.

#### A MOVEMENT OF NEW ZEAL

There is an increasing movement, however, to bring all the Sodalitys to realize their high ideal of active work as well as personal piety in honor of the Mother of God. In May 1914 was begun the publication of "The Queen's Work," the official organ of the Sodalitys of America, with the purpose of stirring up the Sodalists to active zeal and to union and intercommunication among themselves. It is for this reason that the title "The Queen's Work" was chosen, to emphasize the work which the Sodalists should do in honor of the Queen of Heaven.

Of recent years Sodality unions have been organized through the influence of "The Queen's Work" and its editor in various cities, and have produced very precious results. A national union of these local unions will group all together in their common cause. A special growth is taking place in Sodalitys for nurses, which have been established or reorganized in many of the more than seven hundred Catholic hospitals in the United States and Canada.

#### THE SCHOOL SODALITIES

The school Sodalitys have also experienced an increase of fervor and organization. It is

very desirable that a whole system of Sodalities should exist to receive the child into membership while at school and to continue its influence over him through youth and adolescence, married life, and old age. So, too, the Catholic girl who enters the Sodality should be encouraged to persevere in it through all her years. Because it is universal in its membership, the Sodality can also form a bond of union among parish activities and can supply the element of spiritual fervor to Catholic good works.

Day by day the Sodalists themselves are coming to understand better the active part they should play in Sodality promotion and government. The prefect or president should be the heart and soul of the work, the right hand of the Director, as the rules declare, overseeing and encouraging all the other officers. The officers should, each one, carry a share of the burden of government. The heads of the sections should concentrate upon making their allotted work successful; the members should do each the little part needed to complete the sum total of effort worthy of the Sodality's Patroness and Queen.

The future history of the Sodality bids fair to be even more glorious than the past, as the Sodalities more and more realize and live up to their ideals. There was perhaps never a time when the field of the lay apostolate was more broad and fruitful. The Sodality will lend itself as a providential means to meet the needs of the day in proportion as it has members who are well instructed and

fervent, officers who are devoted, capable and active, and directors who inspire and guide the work of their Sodalists, remembering that it is far more blessed as well as more practical to set ten men to work than to try to do the work of ten men oneself.

## Some Reasons for Being A Sodalist

WE have prepared the following paragraphs to sum up in brief some of the advantages of being a Sodalist, a member of the Sodality affiliated to the Head Sodality of the Roman College.

1) An intimate spiritual union, through a society approved by the Church, with about seven million Sodalists throughout the world, including a vast number of the hierarchy, the clergy, religious men and women of many orders and congregations, and the best and the holiest among the laity, men and women, boys and girls.

2) The frequent opportunity of gaining the rich and numerous indulgences which only Sodalists can enjoy. These have the chance to gain more than a hundred plenary indulgences every year, besides very many partial indulgences.

3) The special prayers of fellow Sodalists in heaven, who, after more than three hundred years of Sodality history, must number many millions.

4) The wise guidance of the director, the encouragement of the officers, and the friendship and good example of fellow Sodalists.

5) The benefit of attendance at regular meetings, instructions and communions, and the opportunity to take part in the various good works of the Sodality.

6) The chance to help and influence others for good by becoming an exemplary Sodalist.

7) The special protection in life and at the hour of death of the Blessed Virgin Mary, to whom all Sodalists in a particular way consecrate themselves.

8) The protection from temptation and the encouragement to well-doing and holiness which come from the thought that one is enrolled in the Sodality—that is to say, in the close and intimate family of the Mother of God.

9) The grace of perseverance, which those may hope for who are specially devoted to the Blessed Virgin.

10) Many special graces which God will surely give to Sodalists through the intercession of His Holy Mother.

11) Many temporal advantages, such as the benefits of Catholic association, mutual helpfulness, good counsel in need, help in hard undertakings, sociability and good company through social meetings and entertainments, and through the general spirit of mutual friendship and kindness which Sodalists should show one another; encouragement to Catholic reading, through the Sodality libraries; a share in the benefit sections, where these are established; and participation in the other material and social advantages offered by the Sodality to its members.

12) After death, participation in the

prayers and Masses offered by the Sodality for its departed members, and the benefit of a plenary indulgence on the occasion of every Mass said for the repose of one's soul.

13) Help in avoiding sin. "Generally speaking," says St. Alphonsus, "we find more sins in one who does not belong to the Sodality than in twenty who are members of it."

14) We may apply to Sodalists what St. Bernard says of members of religious orders. In comparison with others—(a) They lead a purer life. (b) They fall into sin less often. (c) If they fall, they fall less seriously. (d) They rise again more easily. (e) They are more cautious. (f) They enjoy more tranquil rest. (g) They have more grace and more of the favor of heaven. (h) They more easily make satisfaction for their sins and avoid purgatory. (i) They die with more confidence and resignation. (j) They obtain a more glorious crown in heaven.

The careful consideration of this list of advantages will be an encouragement to those who are not members to enter, to members to try to live up to the high expectations of the Sodality, and to officers and directors to ensure to all their Sodalists the opportunities we have enumerated.

## The Duties of A Sodalist

**I**T will be helpful to sum up in brief the character of the Sodalist such as he or she should aspire to be in honor of the Blessed Virgin. No one ought to be discouraged in thinking of this ideal, but rather spurred on to

effort to realize it as far as possible. Many further details and much additional instruction on the points which follow may be found in the two volumes of "Sodality Conferences" described in the list of Sodality books.

A brief description of the ideal Sodallist might read something as follows: A Sodallist of the Blessed Virgin should imitate Jesus through Mary as perfectly as possible. In union with the Sacred Heart of Jesus, who loved His mother above all other creatures, the Sodallist should strive to have such a childlike and sincere love and devotion to Mary that this great affection will make him wish to imitate her as perfectly as possible, who shows us how most perfectly to imitate her divine Son.

#### THE FRUIT OF THIS DEVOTION

Through devotion to Mary the Sodallist should try to be an exemplary Catholic, constantly increasing in personal piety of a solid kind, and trying continually to help those about him and to defend and spread the Church of Christ, in honor of the Blessed Virgin.

The first step, therefore, toward becoming a first-rate Sodallist is to cultivate in one's heart "an ardent devotion, reverence, and filial love toward the Blessed Virgin Mary." (Rules of 1910, Rule 1). Note the phrase "filial devotion," which means such a love as a good child has for a most loving and lovable mother. Mary is the Mother of God, and in loving her we practice charity towards her divine Son, for whose sake and in union with whose heart we love her.



This sincere love of the Blessed Virgin should make the Sodalist imitate her love of her divine Son. Hence he should increase in the interior spirit of Catholic piety. This inward fervor of the Sodalist ought to be, we repeat, of the kind which tends of its own nature to overflow in good works. In other words the members of the Sodality should not require to be urged from without to take part in the sections. They should be eager to do whatever they can, because of their interior fire of devotion which struggles to break forth into works of zeal.

This zeal should be exercised by the Sodalist "even in private" (Rule 43) "in spiritual and corporal works of mercy." The Sodalists therefore should be marked by the constant spirit of charity and zeal in private life. (See "Sodality Conferences, Second Series," Chapter XXVI, "Even in Private").

#### WORK FOR THE LAY APOSTOLATE

Besides this personal zeal and charity, the Sodalist should take part in the organized work of the sections, choosing the ones whose activity best suits his opportunities and inclinations. This organized and public work of the Sodality gives special honor to the Mother of God and should therefore be particularly dear to the Sodalist.

Between Sodalists themselves there should be a special spirit of kindness and charity. "They should deal with one another," says the rule, "with brotherly love and Christian charity, and often pray to God Our Lord for the needs of the Sodality and of the So-

dalists, and especially of the sick" (Common Rules, Rule 45.)

This real charity and mutual kindness is a very attractive feature of the Sodality, and the lack of it is a serious defect in Sodalists. Hence everyone who has the interest of the Sodality at heart ought constantly to encourage this spirit. The word "Sodality" means a brotherhood or sisterhood. Hence, to be worthy of the name, the Sodality ought really to be full of kindly helpfulness.

In every relation of life, in the family, in business, in social life, in dealing with others, and in the secrecy of his own soul, the Sodalist ought to try always to be a worthy child of the Virgin Mother, a worthy brother or sister of Christ. "To Jesus through Mary" is a formula of the Sodality spirit. The act of personal consecration to the Blessed Mother which is made by every Sodalist on his entrance into the Sodality is made for life, and should influence all of life's thoughts and words and actions.

## Erection and Affiliation

THE erection of a Sodality means the act by which the bishop (or the General of the Society of Jesus, in the case of Sodalities in Jesuit churches and institutions) brings the Sodality into being by giving his "placet" or approval to a petition for its establishment. The application for erection is usually made by filling out and signing a printed blank supplied for the purpose. This

blank may be obtained from "The Queen's Work," and it reads as follows.

#### PETITION TO THE ORDINARY

Your Lordship: Being desirous of promoting and spreading devotion to the Blessed Virgin Mary, I humbly beg Your Lordship:

1.—To erect canonically a Sodality of..... under the primary title of ..... and the secondary title of ..... in the ..... of ..... at .....

2.—To give your approval, for use by the above Sodality, of the "Common Rules of 1910."

3.—To name as its directors Rev. ...., of the above-named ..... and his reverend successors, with power to subdelegate;

4.—To recommend the Sodality to the Very Rev. Father General of the Society of Jesus for aggregation to the Prima Primaria Sodality of the Roman College.

I have the honor to be

Your Lordship's humble servant in Christ,

.....

To illustrate how this blank should be filled in the following sample form is sometimes given. Great care should be taken to insert the right data in the right place and especially to designate the class of persons, the title of the Blessed Virgin chosen for the primary patron, the place where the Sodality is to be erected, and the priest who is to be the Director.

## SAMPLE FORM FILLED IN

Your Lordship: Being desirous of promoting and spreading devotion to the Blessed Virgin Mary, I humbly beg Your Lordship:

1.—To erect canonically a Sodality of *Young Ladies (Married Women, Workingmen, etc., etc.)* under the primary title of *The Immaculate Conception (any mystery or feast of the B. V. M.)* and the secondary title of *St. Agnes (any saint)* in the *Church, (Convent, Hospital, etc.)* of *St. Ignatius (name of church, convent, hospital, etc.)* at *Chicago, Ill.*

2.—To give your approval, for use by the above Sodality, of the "Common Rules of 1910."

3.—To name as its Directors *Rev. J. Smith, Pastor (Curate, Chaplain)* of the above-named *church (convent, etc.)*, and his reverend successors, with power to subdelegate;

4.—To recommend the Sodality to the Very Rev. Father General of the Society of Jesus for aggregation to the Prima Primaria Sodality of the Roman College.

I have the honor to be

Your Lordship's humble servant in Christ,

Anyone can sign this petition and send it to the bishop; and when he affixes his own signature, the Sodality is erected by this act. The petition, with the signature of the bishop, should then be sent to The Queen's Work. Application is then made by the provincial to the Father General of the Society of Jesus, who issues a diploma granting to the erected Sodality affiliation with the Prima Primaria Sodality of the Roman College, and this brings

with it the right to all indulgences and privileges conferred on the Prima Primaria and which will be found enumerated in this manual after the Rules.

#### THE PRACTICAL STEPS NEEDED

Practically, then, all that need be done to establish the Sodality is to write to "The Queen's Work" for a blank for affiliation, to fill it out, sign it, send it to the bishop for his signature, and to return it to "The Queen's Work" with a request for a diploma. When the diploma arrives, it should be framed and hung up in the chapel or sacristy as a permanent memorial that affiliation has been obtained.

In the case of Jesuit Sodalities in Jesuit houses and churches the signature of the bishop is not necessary, but the petition may be forwarded to the provincial, and he can both erect and aggregate the Sodality.

If the vicar general is delegated by the bishop to do so, he can execute the canonical erection, but he should mention in the document that he was duly delegated for this purpose.

The Father General cannot affiliate to the Prima Primaria any non-Jesuit Sodality which has not been first erected canonically. The bishop, instead of erecting a Sodality himself, could give the Father General the power to erect it, but this would usually be a needless complication, and it is better for the bishop to erect the Sodality himself at once by signing the petition.

A Sodality can be erected and affiliated before it has any members, and can then receive members, or the applications for membership can be first obtained and then the erection and affiliation secured. Similarly organization and activities can be begun even before the erection and affiliation, but no indulgences are gained until aggregation has been granted.

Generally speaking, the Director should admit into the Sodality only those of the sex and class of persons for whom it was established. Hence he should be careful to specify correctly in his application for erection the class of persons for whom he intends the Sodality. If members of both sexes are to be admitted, this should be stated; and so also if the Sodality is to be restricted to one class of persons. For some special reason, however, the Director may receive into the Sodality individuals who do not come under the particular class of persons for whom the Sodality was established, but this should be done only in exceptional cases. As many Sodalities as are needed may be erected in any church or chapel.

#### THE REQUISITES FOR RECEPTION

For reception into the Sodality it is required and sufficient that the candidate give some sign of a wish to be received and that the Director should manifest his intention to receive the candidate. No special ceremony is required, but it is advised to use some solemn form of reception, like the one contained in this manual, so as to impress on the

Sodalists the importance and significance of the step they are taking.

It is required for affiliation to the Prima Primaria that the society in question should have the Blessed Virgin for its patroness and should be willing to observe the spirit of the Prima Primaria as set forth in its rules and traditions. These rules do not, of course, bind under pain of sin, but they express the ideals of Sodality life for which the Sodalists are to strive. They are given in this manual in the chapter entitled "The Common Rules of 1910."

Where any other rules than the Common Rules of the Sodality are to be adopted by the particular society which applies for affiliation, a copy of them should be sent to the bishop, together with the blanks for affiliation, and it should be stated that the approval of the bishop for these rules is requested. They should then be forwarded with the petition for aggregation.

#### THE APPOINTMENT OF THE DIRECTOR

The Director of the Sodality must be appointed by the bishop, or by the Jesuit provincial in the case of Sodalities in Jesuit churches and institutions. Where, as is usually the case, the application asks that the pastor or chaplain *and his successors* be appointed directors of the Sodality, the successors become directors ipso facto without any new appointment. It is for this reason that the clause "and his successors" is inserted in the application. The clause "with power to



subdelegate" gives the Director the power to name some other priest to receive candidates into the Sodality in his stead.

There is no charge for affiliation to the Head Sodality of the Roman College, and the diplomas are sent gratis. Those who wish to do so, however, may make a small offering to cover the expense of postage and secretarial work. This offering is a free-will donation and not in any sense a payment for the services rendered.

The Prima Primaria or Head Sodality of the Roman College does not exercise control nor claim any jurisdiction over the Sodalities affiliated to it. Aggregation simply means the conferring of spiritual privileges and of indulgences. Therefore the affiliated Sodalities receive no direct communications from the Prima Primaria, but each one is left quite to itself except for the suggestions and encouragement given through the Sodality magazines.

#### JURISDICTION OVER SODALITIES

The canonical superior of the Sodalities in non-Jesuit parishes and institutions affiliated to the Prima Primaria is the bishop of the diocese, to whom it belongs to govern the Sodality through directors whom he appoints, and in all other ways to exercise ecclesiastical jurisdiction over them.

The Sodalities in Jesuit parishes and institutions are subject to the authority of the Jesuit superiors, and their directors are appointed by the Father Provincial of the province in which they are erected. Where

the Father General erects and aggregates a Sodality in a Jesuit college or institution, one and the same diploma serves for both erection and aggregation.

A membership roll should be kept of all those who are admitted to the Sodality and the names of new members entered therein. Where a member is remiss in attending meetings the Director may dismiss him from the Sodality, and in general the right of dismissing, like that of admitting, belongs to the Director, who, however, usually acts with the advice of his officers and consultors. "Once a Sodalist, always a Sodalist," and those who have been duly admitted remain members until death unless they are expelled or formally resign their membership. See, however, Rule 47 of the Common Rules.

Non-attendance at meetings or the non-holding of meetings does not deprive of the indulgences, except, of course, those granted for attendance at meetings. Each Sodality indulgence is attached to some specific good work or prayer and is gained by the performance or recital thereof.

## The Rules

### THE HISTORY AND IMPORTANCE OF THE SODALITY RULES

FROM the very beginning it was thought useful and desirable to issue Common Rules for all the Sodality affiliated with the Prima Primaria of the Roman College. These rules offer an authoritative expression of the Sodality spirit and serve to indicate to individual Sodalities what they should strive to do and be in return for the special privileges and indulgences granted to them by the Holy See. As is explained in the first footnote, these rules in themselves bind only the Sodalities in Jesuit houses or churches. But at the present time it is customary for the Sodalities which apply for affiliation to present to the bishop a petition (printed on the blank of application) that he approve for the use of the Sodality the "Common Rules of 1910."

These "Rules of 1910" are the last edition issued by the Father General of the Society of Jesus, who has received from the Holy See official charge of the Prima Primaria and the right to affiliate to it. The first edition of the rules was published by Father General Acquaviva in 1587. Another set of Common Rules was published in 1804 by the Prima Primaria, but it is not clear that they had any authority for the affiliated Sodalities. In 1855 Father General Beckx issued an amended edition of the Common Rules, and finally in 1910 Father General Wernz approved a new

edition, which remains in force at the present time.

#### THE WRITING OF THE RULES

To quote from "The Sodality of the Blessed Virgin Studied in the Documents," in the preparation of this last edition of the rules "the most recent books were consulted, as well as the acts of the various Sodality congresses, and after no less than six different forms of Common Rules had been composed, with the advice of fourteen Fathers of the Society belonging to nine different countries, a definite form was chosen as the result of the study and was proposed to Father General Wernz in the month of June, 1910." Each Sodality may of course have its own rules, approved by the proper authorities. For details about this see "Sodality Conferences, First Series," Chapter 1, "The Authority of the Rule."

# The Common Rules

## DECREE

FRANCIS XAVIER WERNZ

General of the Society of Jesus

In virtue of authority conferred on Us by the Sovereign Pontiff Gregory XIII in the Constitution *Omnipotentis Dei*, dated the 5th day of December in the year 1584, and enlarged and confirmed by Sixtus V, Clement VIII, Gregory XV, Benedict XIV, Clement XIII, Leo XII and Leo XIII, whereby We are empowered to make Rules for Sodalities of Our Lady and, as circumstances and times demand, to change, correct and reform the same, We approve anew and sanction the following Rules, which gathered from the Common Rules drawn up by Our Predecessors Father Aquaviva in the year 1587 and Father Beckx in the year 1855, were laid down by Our Predecessor Father Martin in the year 1905; and now brought into accurate harmony with the new decrees of the Holy See and present conditions, have been revised by Us: and, leaving intact the approbation granted or to be granted by the Father General to Rules for a certain class of persons or a particular country, We declare and decree these to be the Common Rules for the use of all Sodalities of Our Lady erected in Houses or Churches of the Society of Jesus.

In testimony whereof, We have ordered these letters, signed by Our hand, to be sealed with the seal of Our Society.

Done at Rome, on the Feast of Our Lady Immaculate, the 8th day of December of the year 1910.

FRANCIS XAVIER WERNZ,  
*General of the Society of Jesus.*

COMMON RULES  
OF THE  
SODALITIES OF OUR LADY  
ERECTED IN HOUSES AND CHURCHES  
OF THE  
SOCIETY OF JESUS<sup>1</sup>

ARTICLE 1

END AND NATURE OF THE SODALITY OF OUR LADY

1. The Sodality of Our Lady, an association founded by the Society of Jesus and approved by the Holy See, is a religious body which aims at fostering in its members an ardent devotion, reverence and filial love towards the Blessed Virgin Mary. Through this devotion and with the protection of so good a Mother it seeks to make the faithful gathered together under her name good Catholics, sincerely bent on sanctifying themselves each in his state of life and zealous, as far as their condition in life permits, to save and sanctify their neighbor and to defend the Church of Jesus Christ against the attacks of the wicked.

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<sup>1</sup>The following Common Rules bind, of themselves, only the Sodalties which exist in Jesuit houses or churches. However, the nature and aim, the manner of proceeding and the practices of the Sodality are excellently shown in them, so that they may well serve as a mirror for all Sodalties even outside of Jesuit houses and churches. Besides, with a few changes in Rules 2, 15, 16, 17, and 69—as will be seen in the footnotes—they can be proposed to the Ordinary for his approval.

2. According to Apostolic Constitutions, the power to erect Sodalties of Our Lady in Jesuit houses and churches, to aggregate them to the Roman Prima Primaria and to communicate to them the indulgences and privileges granted it by the Sovereign Pontiffs, belongs exclusively to the General or Vicar General of the Society of Jesus.<sup>1</sup>

3. The Blessed Virgin Mary is the principal Patroness of these Sodalties, as their common name indicates. Hence she must be acknowledged by them all as Primary Patroness, each one taking for title one of her mysteries or appellations. They may, however, if they wish, add to this primary title that of some Secondary Patron.

4. The Sodality of Our Lady has been established for all the faithful. But its form of organization is best kept and its ends are most efficaciously reached if separate Sodalties are established for separate classes of people differing in age, state or condition of life, so as to form Sodalties of boys, young men, mature men, students, working men, etc.

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<sup>1</sup>The power to erect Sodalties of Our Lady outside the houses and churches of the Society of Jesus belongs, by the common law of the Church, to the Ordinary of the place. But the same power has been conferred on the Father general of the Society of Jesus, to be exercised, however, with the consent of the Ordinary. The power to aggregate even these Sodalties to the Roman Prima Primaria has been conceded by the Roman Pontiffs exclusively to the Very Rev. Father General or Vicar General of the Society of Jesus.

## ARTICLE 2.

## EXERCISES IN COMMON

5. The Sodality of Our Lady should meet at least once a week on a day and at an hour determined by its rules or particular customs. Unless some special reason to the contrary exists, the regular meeting of the Sodality should take place on Sunday, and it is even better that it take place on every holy day of obligation without exception. The meeting should not be omitted on the days set without very exceptional reasons and should not be discontinued in the summer months unless absence of the members or some other cause makes it at that time impossible.

6. The regular exercises of these meetings are usually as follows:

Invocation of the Holy Ghost by the hymn *Veni Creator*;

Reading of some pious book for 10 or 15 minutes, while the Sodalists are assembling;

Announcement, where customary, of the saints and the church events for the week. These notices are taken from a calendar approved for common use or for the special use of the Sodality;

Singing of Matins or Vespers of the Little Office of Our Lady, according as the meeting occurs in the morning or the evening. The recitation or singing of some other office of Our Lady may be substituted.

A short conference by the Father Director on subjects touching the spiritual progress of the Sodality.



The meeting shall close with the recitation of the Litany of Loretto or with prayers to the Secondary Patron, or with others determined by custom.

7. Besides these ordinary meetings, the Sodality of Our Lady should have other religious exercises in common, such as general communions, the Spiritual Exercises of St. Ignatius, and the solemn celebration of the patronal feasts.

8. The general communion of the Sodality shall take place once a month on a set day or on some solemn feast of Our Lord or His Blessed Mother, unless there are special reasons for some other day.

This exercise can be confined to Holy Mass, with preparation before communion and thanksgiving after it, the reading of the weekly notices, if customary, and the singing of the *Salve Regina* or the recitation of other short prayers in praise of Our Lady.

9. There shall be a retreat every year for some days, closing with a general communion. The Director of each Sodality shall, with due regard to circumstances of importance, assign the time for the retreat, its length and the order of time. It should, however, be borne in mind that the best time is usually during Lent. Certainly the most fruitful retreat is the kind called closed, made away from the world and one's friends. If this cannot be done, and if not even the entire day can be given to the exercises, it is well to have the retreat last six days, with at least two periods daily, morning and evening or night, with spiritual reading,

meditation, conference, Holy Mass and beads as the principal exercises.

10. The Sodality every year should celebrate its titular feasts with some religious solemnity. To the greater praise and glory of the Blessed Virgin, the Principal Patroness, it would be well to have a novena or a devout triduum before her titular feast. In Sodalities that have St. Aloysius for Secondary Patron, and even in others, the Angelic Youth is usually honored by the pious devotion of the Six Sundays.

11. Let these feasts be made solemn, and in general let all public exercises be conducted with a display easily within the Sodality's means and suitable to the position in life of its members, always avoiding empty show, as this, instead of furthering the proper end of the Sodality, rather weakens greatly its spirit.

### ARTICLE 3

#### SECTIONS AND ACADEMIES

12. Our Lady's Sodality aims at procuring the greatest possible holiness for its members and at extending to many others their salutary influence for the good of souls. It must, therefore, labor by various means to foster piety in the Sodalists and lead them to practice works of charity toward their neighbor. The chief of these works are the teaching of catechism, visiting the sick in hospitals and those confined in prison—works to which the early Sodalities devoted themselves with great zeal—or others like these, as the circumstances of our times may in different places require.

13. To do these works successfully, it will be well, if the number and character of the Sodalists permit, to form particular sections, each with an organization and life of its own, though always subject to the governing authority of the Sodality.

14. It is quite in accordance with the original plan of Sodalities of Our Lady to have in them, especially if they are Sodalists of students, one or more academies, for the young to practice themselves in scientific, literary, artistic or economic exercises, to help them on in their studies or profession and to secure for them, under the direction of competent persons, correct views on questions connected with Catholic faith and morals.

#### ARTICLE 4

##### GOVERNMENT

15. Sodalities of Our Lady erected in Jesuit houses or churches have the Reverend Father General or Vicar General of the Society of Jesus as their head superior, according to the Constitution *Omnipotentis Dei* of Gregory XIII, confirmed and extended by other Apostolic Constitutions. In virtue of this authority, the Father General has power to make and publish rules, constitutions and decrees for the Sodality's direction, to examine and approve those made under his order by others, and to modify, correct or recast them, whenever he thinks good.<sup>3</sup>

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<sup>3</sup>In other houses and churches, the Sodalities of Our Lady depend on the Ordinary of the place as to the approval of their rules, as to their spiritual and temporal administration and as to their canonical visitation.

16. According to the Constitution *Laudabile Romanorum Pontificum* of Benedict XIV, the particular Directors appointed in Jesuit houses or churches by the Father General enjoy full power in whatever concerns the guidance, government and administration, spiritual and temporal, of their Sodalities. Hence, providing they do not alter the present Common Rules, they can make any particular rules, statutes and decrees which they think seasonable and prudent. They can also modify and entirely change what they have decreed, without being obliged in any case to get or even ask the opinion or consent of the Sodalist.<sup>4</sup>

17. By express arrangement of the Very Rev. Father General, the power to appoint Directors for Sodalities of Our Lady, has been conferred on the Father Provincials and Superiors of Missions. But local superiors of the Society with regard to Sodalities erected in their houses or churches have the same powers as the Directors, and can besides, if there is good reason, subdelegate others to take their place for a time.<sup>5</sup>

18. To assist the Father Director in the government and conduct of the Sodality there exists a body of Sodalists, ordinarily composed of a Prefect, two Assistants, a Secretary, six or

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<sup>4</sup>The Directors of Sodalities of Our Lady existing outside of the houses and churches of the Society of Jesus are appointed by the Ordinary of the place and are subject to the approved rules in governing and administering their Sodalities.

<sup>5</sup>The right of naming the Directors of Sodalities of Our Lady that depend on the Ordinary of the place belongs to the Ordinary.

more Consultants, an Instructor of Candidates and a Treasurer. These are called the Major Officers and alone constitute the Council. When circumstances render it advisable, the Director will appoint Vice-Officers, a Vice-Secretary, a Vice-Instructor, a Vice-Treasurer, or others entirely new, and can give to the Sodalists who hold these offices the character of Major Officers.

19. The Minor Officers, such as Sacristans, Recorders, Librarians and Readers, have duties that are purely executive, though some of these are of great practical importance. More or fewer of these offices are created according to the Sodality's need.

20. The Director appoints the Minor Officers. As to members of the Council or Major Officers, in Sodalities in which it is not customary that they too be appointed by the Director, and in which for grave reasons it does not seem good to introduce the practice, they are elected by a majority vote from three proposed for each office separately by the Director. In new Sodalities the one or the other practice will be adopted, as prudence shall suggest, according to circumstances, for the greater good of the Sodality. It is, however, left free to follow some other method of choosing the Officers, Major and Minor, if ever another seems preferable, considering the circumstances and the end of the Sodality.

21. The Officers are changed usually once a year, at a time determined by rule or custom. vacancies occurring are filled in the same way as above.

22. The Officers of the Council, like the Minor Officers, hold their powers to the extent and

under the conditions determined by the Director granting these powers, and they remain subject to his authority, individually and collectively, in the discharge of their duties.

## ARTICLE 5

### ADMISSION AND DISMISSAL

23. Those who wish to enter a Sodality of Our Lady will address their application to its Director, who alone has authority to admit. To apply for admission Candidates shall, if possible, get some Sodalist to propose them. Candidates should especially be persons of irreproachable conduct and have the age, condition of life, profession, etc., which are requisite in the Sodality which they seek to enter, and they must be resolved upon being faithful in the observance of the rules.

24. Before the final reception there shall be a probation of not less than two months. During this time the Candidate is obliged to fulfil without exception all the duties which the Sodality imposes on its members. Those who come from another Sodality can be admitted immediately if they present a document signed by the Director of the Sodality from which they come, bearing testimony to their good character and ordinary attendance at the exercises of that Sodality. Those who, though Sodalists before, do not come directly from another Sodality, will undergo a probation longer or shorter, as the Director thinks best.

25. The solemn reception of new Sodalists will take place twice or oftener in the year,

on the titular feasts of the Sodality or on some other principal feast of Our Lady.

26. When the time for the solemn reception of Candidates is approaching, the Director will lay before the Council the names of such of them as in his judgment are fit to be received and will bid the officers in the Council to express their opinion candidly and to make any objection there may be to the proposed admission. Having regard to the observations of the Council, the Father Director will decide as he thinks best as to each candidate, whether to receive him among the Sodalists, to require a longer probation or to exclude him entirely from the Sodality.

27. The solemn reception of Sodalists will take place in full meeting, the Prefect, the Secretary and the Instructor of Candidates assisting in the ceremony the Father Director who receives.

The new Sodalists will go to the altar when called by the Secretary, and on their knees will recite one of the following acts of consecration:

*Act of Consecration of St. John Berchmans*

Holy Mary, Virgin Mother of God, I . . choose thee this day to be my Queen, my Patroness and my Advocate, and I firmly purpose never to desert thee and never to say or do anything against thee and never to permit others to do anything against thy honor. Receive me, then, I pray thee, for thy servant forever; aid me in my every action and desert me not at the hour of my death. Amen.

*Act of Consecration of St. Francis de Sales*

Most Holy Mary, Virgin Mother of God, I, . . . most unworthy though I am to be thy servant, yet touched by thy motherly care for me, and longing to serve thee, do, in the presence of my guardian angel and all the court of heaven, choose thee this day to be my Queen, my Advocate and my Mother, and I firmly purpose to serve thee evermore myself and to do what I can that all may render faithful service to thee. Therefore, most devoted Mother, through the Precious Blood thy Son poured out for me, I beg thee and beseech thee, deign to take me among thy clients and receive me as thy servant forever. Aid me in my every action, and beg for me the grace, never by word or deed or thought to be displeasing in thy sight and that of thy most holy Son. Think of me, my dearest Mother, and desert me not at the hour of death. Amen.

Then the Father Director, or another priest delegated by him, shall invest them with the medal, using the ordinary formula, and shall declare their admission, saying:

*Formula of Admission*

In virtue of powers duly vested in me, I receive you into the Sodality of Our Lady (*Primary Title*) and (*Secondary Title*) and render you participants of all the Indulgences granted to the Roman *Prima Primaria* and to our Sodality. Your names shall now be entered on the roll of the So-



dality; may they be written eternally in heaven!

*Certificate of Membership*

We bear witness by these presents that our beloved in Christ . . . was on . . . received as a member of the Sodality (*Class of persons*) under the title of (*Primary Title*) and of (*Secondary Title*) and is therefore entitled to all the indulgences, favors, graces and privileges which other Sodalists enjoy, and on departing this life should receive from our Sodality all the suffrages which are of custom offered for Sodalists departed.

Done in the same Sodality of Our Lady on the day and in the year aforesaid.

Director

Prefect

Secretary

The enrollment of the new Sodalists in the Sodality Book is never to be omitted.

28. The Director of the Sodality can in particular cases dispense with the formalities prescribed for reception. It is, in fact, absolutely speaking, sufficient for the validity of this act that one who has power to receive and he who is to be received should manifest their formal will in the matter by some outward sign.

29. Into a Sodality of one class or state of life no one of another class or state of life can be admitted, unless the Director for good reason judges otherwise.

30. Sodalists once duly received into a Sodality remain members of it always, unless they give it up of their own accord or are dismissed as unworthy.

31. Any Sodalist or Candidate shall be dismissed from the Sodality who seriously fails in the general duties of a good Catholic or in the particular duties imposed in the rules. Dismissal is decreed always by the Director, but he shall consult the Council beforehand in cases of special difficulty.

## ARTICLE 6

### DUTIES COMMON TO ALL SODALISTS

32. Though the rules of the Sodality do not, of themselves, bind under pain of either mortal or venial sin, but leave in each matter that degree of obligation which exists by divine or ecclesiastical law, still the Sodalists should have great respect for the rules and endeavor to fulfil them faithfully and exactly, as they voluntarily accepted them on the day of their reception and as they will find in them the necessary and efficacious means to attain the end of the Sodality.

33. Good Sodalists ought to be first and foremost exemplary Catholics, conforming their faith and life entirely to the faith and morals which the Holy Catholic Church teaches, praising what she praises, disapproving of what she disapproves of, having the same sentiments in everything with her, and never being ashamed to act in private and public life as faithful and obedient children of this their holy Mother.

34. Sodalists must be very careful to practice those exercises of piety which are most necessary for fervor of life. Every morning on rising, let them make the acts of faith, hope and charity, thank God our Lord for His benefits, offer Him their labors, with the intention of

gaining all the indulgences they can throughout that day, and invoke the Blessed Virgin by reciting the Hail Mary three times. Let them devote at least a quarter of an hour to mental prayer; be present, if they can, at the adorable Sacrifice of the Mass, and recite the most Holy Rosary, or some office of Our Lady. In the evening, before retiring, let them carefully examine their conscience and make a fervent act of contrition for the sins of their whole life and especially for those committed on that day.

35. They should carefully avoid all friendship and all unnecessary intercourse with evil or suspected persons. They must keep from bad reading and immoral plays. And, in general, let them fly all occasions that are dangerous to their souls or could give scandal or disedification to their neighbor.

36. As far as possible Sodalists should have a fixed confessor, a pious, learned and prudent priest, lay bare to him the state of their conscience with all sincerity, and allow themselves to be formed and directed by him in all that pertains to the spiritual life.

37. Before receiving their medal, let the Candidates make a general confession of their sins, unless the confessor judges otherwise. After that they should not be satisfied with the general communions of rule, but approach the sacraments as frequently as the confessor advises.

38. The Sovereign Pontiff Benedict XIV gives all Sodalists the excellent advice to make a general confession once or twice a year, beginning from the last. This will be easiest at the time of the retreat or on the Monthly Recollection Day or at the end of the year.

39. They should consider as addressed in a special manner to them the invitation to frequent and daily communion which the Holy See has made to all the faithful, and therefore each and every Sodalist is earnestly recommended to strengthen himself with the Bread of Angels not only on the days when he can gain a plenary indulgence as a Sodalist, but also to strive to follow the pious and salutary custom most eagerly desired by Christ our Lord and the Catholic Church of approaching the Holy Table often and even daily.

40. The Blessed Virgin is the Principal Patroness of the Sodality of Our Lady. Hence the Sodalists should make profession of a particular devotion to her and strive to imitate her splendid virtues, place all confidence in her and urge one another on to love and serve her with filial devotedness.

41. All should be extremely careful to attend at the appointed time the general meetings of the Sodality, ordinary and extraordinary. Attendance is indicated in various ways according to the custom of the Sodality. Among the customs most recommended is the employment of attendance cards delivered by the Sodalists, with their names, to the officers designated. Sodalists who cannot be present at a meeting should report personally or by letter, as soon as possible, the cause of their absence to the Father Director, to whom it will belong to judge whether the reason alleged is proper.

42. It being in keeping with the spirit of the Sodality, as was said in Article 3, to establish particular sections to foster piety in the Sodalists themselves and to give exercise to Catholic

zeal and charity, it is very desirable that all the Sodalists should take an active part in some one of the Sections, and, where circumstances permit, it will be good to make this of obligation. The obligation on each one, according to his studies or profession, to be present at the academies, if any exist in the Sodality, shall depend on the particular rules of each Sodality.

43. Let all be careful, as far as they can, to exercise their zeal even in private in spiritual and corporal works of mercy, and especially by drawing to the Sodality those whom they deem fit. In this way each Sodalist will be a true apostle of the Divine Glory and of His Blessed Mother.

44. In all that pertains to the life of the Sodality, they should obey promptly and with submission of will the orders and counsels of the Father Director. In the same way let them give due honor and obedience to the Prefect and the other officers of the Council and also to the Minor Officers in what belongs to each one's charge.

45. They should deal with one another with brotherly love and Christian charity, and often pray to God our Lord for the needs of the Sodality and of the Sodalists, and especially of the sick. When a Sodalist passes to a better life, let those who can, attend his funeral and let all in private offer prayers for his eternal rest. Besides this, they should recite in common for him the Office of the Dead or other prayers, and have Holy Mass said, thus securing for him the indulgence of a Privileged Altar.

46. Let each one contribute for the expenses of the Sodality either a voluntary alms, such

as his means permit, or a small fixed sum determined by custom.

47. If a Sodalist is to be away temporarily or for good from the place of the Sodality, let him notify the Father Director, who will, if necessary, send him an official letter signed by himself and the Prefect, testifying that he is a Sodalist and is worthy of admission as such into other Sodalties. He must, however, know that all Sodalists away for a year or more from the place of their Sodality and settling in a place from which they cannot attend its meetings, are obliged—in order to gain the indulgences—to enter in their new home a Sodality corresponding to their state of life, unless the Director of such Sodality refuses them admission, or there happens some other hindrance, of whose sufficiency the Director of their former Sodality shall be judge. Those who are away should write occasionally to their Director or their Prefect and should be careful, as far as circumstances permit, to carry out the pious practices of the Sodality: wherever they are, they should with exact fidelity lead that fervent Catholic life which is becoming in good Sodalists of Our Lady.

## ARTICLE 7

### THE OFFICES OF THE COUNCIL

48. As the Major Officers or members of the Council enjoy a dignity above the rest of the Sodalists, they should the more surpass them in the practice of virtue and in the exact observance of the rules, as the office they are charged with is higher.

49. They should be very diligent in executing the duties of their office, and should, when necessary, have recourse to the Father Director, to report to him on their administration, to consult him on doubts and difficulties arising, to receive new instructions from him, and so to make themselves, as they should, the faithful coadjutors of his authority in governing the Sodality.

50. They should assist with voice and vote at the meetings called by the Father Director or under his order by the Prefect. Those resolutions shall be considered decisions of the Council, and shall be promulgated as such, which have received a majority vote of the Council and are approved by the Director and duly announced. But without his consent, no resolution, not even if unanimous, should be held as valid.

51. They should clearly and candidly state their opinions on the matter treated of in Council. Let them never presume to impose their own ideas, nor act through motives of self-love or personal advantage, but have regard solely to the greater glory of God and the spiritual good of the Sodality.

52. When it occurs to one of them to propose in Council something that might bring serious difficulty, let him beforehand explain it in private to the Father Director. He will decide in his prudence whether it is well to propose and discuss the matter.

53. Among the officers, the Prefect is the first in authority and is, so to speak, the right hand of the Father Director. Along with him he presides at meetings, and, with due subordination

to him, takes part in everything regarding the government of the Sodality, and especially in the question of the admission and dismissal of the Sodalists.

54. The First and Second Assistant shall help the Prefect in his office with their advice and direct co-operation. If the Prefect is absent, his place is taken by the First Assistant; if he too is absent, by the Second Assistant.

55. It is the duty of the Secretary to write up the minutes of the Council meetings, to keep the general journal of the Sodality, to write and sign certificates of membership and other diplomas, testimonials, letters, notices and other official documents. In all such matters he shall act according to the mind of the Director and the Prefect. The minutes of the Council, the general journal of the Sodality and the enrollment of the Sodalists should be in three different books, which should not be lacking in any Sodality.

56. The members of the Council, as their name indicates, are consultants not only in meetings of the Council, at which they are present with deliberative vote, but also in private when called upon by the Director or the Prefect. In order to give reliable advice, let them be careful to become acquainted with the Sodalists as far as they can, and be familiar with whatever concerns the Sodality. They should on all occasions bear in mind, as it refers especially to them, what was said about officers in general touching the avoidance of party spirit and the necessity of a right intention in giving their opinion.

57. The duty of the Instructor of Candidates



is to direct the Candidates and instruct them in the customs and spirit of the Sodality, during the time of probation which precedes their reception into the Sodality. Let him communicate to the Father Director what he observes about the Candidates' behavior in the Sodality and out, so that the Director may be able with better knowledge of the case to grant, put off or deny reception.

58. The Treasurer collects the alms or fixed contributions of the Sodallists and benefactors, ordinarily keeps in deposit the money of the Sodality, and on the order of the Director or Prefect pays the expenses of the Sodality. Let him be careful to keep his books and papers very clear and accurate and to act in all the details of his administration as a faithful steward of the little treasure of Our Lady intrusted to him.

## ARTICLE 8

### MINOR OFFICERS

59. The Minor Officers, like the Major, ought to be distinguished for piety and love of the Sodality, to fulfil their duties with earnest zeal and to visit the Director more or less often, as the nature of each one's office requires.

60. The Sodality shall have at least two Sacristans. Their duty shall be to prepare the chapel for the Sodality meetings and to procure what is necessary for the use of the Sodality at its services or at religious functions.

61. It is also very necessary that there should be two or more Recorders. These shall have a book properly arranged with the names of all

the Sodalists and Candidates, to note each day the attendance of each or the reasons of his absence which have the approval of the Director.

62. The Reader has charge of the spiritual reading usual at the services of the Sodality, as also of the announcement of the saints and notices for the week, where this is customary.

63. The charge of the library shall be given to one or more Librarians. On the days and at the hours appointed they shall tender the Sodalists the catalogue of books belonging to the Sodality, deliver to them the books they call for and restore to their place the books returned.

64. As the Director and Prefect cannot visit frequently such Sodalists as are ill, it will be necessary to name Visitors from among the most zealous and prudent to cooperate in this pious duty. The Visitors should try to make their visits pleasant to the sick and by their spiritual conversation afford them help and consolation. Let them pray themselves for them, and, when the sickness becomes serious, see that the same is done in the Sodality. In this case let them immediately notify the Director, so that the sick may be fortified in time with the sacraments.

65. The Major and Minor Officers described in these rules are common to all Sodalities. If others are created in some Sodalities because of particular need, their character, prerogatives and duties shall be determined by the Director of each Sodality, who alone has the right to create them.

## ARTICLE 9

### INTERCOMMUNICATION OF SODALITIES

66. In order to secure more easily and certainly the end of each Sodality or of several of the same class, or finally of all Sodalties, Congresses of Sodality Directors, especially of the same country, are to be recommended. These Congresses should direct all their deliberations and functions to the good of souls and to solid piety, should not spend money on the mere splendor of the festival, and should strive to produce practical and permanent results.

67. Commendable also is the practice both of publishing and of reading Sodality periodicals which treat of Sodality matters and foster the Sodality spirit in their readers.

68. It also helps to the greater glory of God and the honor of Our Blessed Mother that, where it can be done, Sodalties of the same class or country should form a permanent league among themselves, with a common Council.

## ARTICLE 10

### LOCAL RULES

69. By the arrangement of Very Rev. Father Anderledy, if rules somewhat different from the above are desired, they can be proposed to none but the Very Rev. Father General.\* Local

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\*For Sodalties of Our Lady subject to him; but for others they should be laid before the Ordinary of the place for his approval, and, when aggregation is petitioned, before the Father General.

rules additional to the present, if such are made, are not to be contrary to them, and if meant to be permanent, are to be submitted to the Provincial or Superior of the Mission for approval.'

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'But for Sodalties which are not subject to the Father General, additional rules must be submitted to the Ordinary of the place.

# Summary of Indulgences and Privileges

WHICH THE SOVEREIGN PONTIFFS HAVE GRANTED  
TO THE PRIMA PRIMARIA SODALITY  
ERECTED IN THE ROMAN COLLEGE OF THE  
SOCIETY OF JESUS  
UNDER THE TITLE OF  
OUR LADY OF THE ANNUNCIATION AND  
SS. PETER AND PAUL  
AND TO OTHER SODALITIES  
THAT HAVE BEEN OR SHALL BE AGGREGATED TO IT

## I

PLENARY INDULGENCES GRANTED ONLY TO  
SODALISTS

1. On the day of reception into the Sodality, if, after confession, they receive Holy Communion on that day.

2. At the hour of death, if, after confession and Holy Communion, or at least with contrition, they invoke devoutly the Most Holy Name of Jesus in their heart, if they cannot with their lips.

3. If, after confession, they receive Holy Communion on any of the following Feasts: Christmas Day, Ascension Day, the Immaculate Conception, Our Lady's Birthday, the Annunciation, the Purification, the Assumption.

4. On All Souls' Day, if, after confession they receive the Most Blessed Sacrament of the Altar, they can gain a plenary indulgence ap-

pliable to the souls of Sodalists in purgatory.

5. Once a week, on any day they choose, provided they have attended a Sodality meeting within the week, and provided, after confession on that or the preceding day, they approach the Holy Table on the day chosen.

6. If, after confession, they receive Holy Communion at a General Communion of Sodalists.

7. On making the Spiritual Exercises, for any number of days, or on making a monthly spiritual recollection for even one day, provided that, after confession and Holy Communion, they pay a visit to the Blessed Sacrament and there piously offer prayers for the intention of the Holy Father.

8. The Director of the Sodality, if he visits a sick member of the Sodality and aids him with spiritual advice to bear patiently the discomforts of sickness or to accept death willingly from the hands of Our Lord, and has him recite before some image of Our Savior crucified three Our Fathers and three Hail Marys for the intention of the Sovereign Pontiff, can impart to him a plenary indulgence on the day on which the sick Sodalist receives Holy Communion.

## II

### PLENARY AND PARTIAL INDULGENCES GRANTED ONLY TO SODALISTS

9. Sodalists can gain all the indulgences of the Stations of Rome, if, on the Station days, they devoutly visit their oratory or some public church and there say seven Our Fathers and

seven Hail Marys and—in the case of the plenary indulgences—go to confession and Holy Communion.

10. If for forty days after the Spiritual Exercises they piously offer prayers for perseverance, they can gain an indulgence of 200 days for each day; and, if they go to confession and Holy Communion within the forty days, a plenary indulgence.

### III

#### PARTIAL INDULGENCES GRANTED ONLY TO SODALISTS

—11. Seven years and seven quarantines:

Every time they devoutly hear Holy Mass on days that are not of obligation;

Every time they carefully examine their conscience in the evening before going to bed:

Every time they are present at public or private meetings;

Or at the Divine Office recited for the souls of departed Sodalists or other Catholics, and conducted by the Sodality and approved by its Director;

Every time they visit the poor, or the sick, or the imprisoned;

Every time they reconcile enemies;

Every time they pray for the sick or for the departed;

Every time they accompany to ecclesiastical burial the bodies of Sodalists or others of the faithful.

—12. Three hundred days:

Every time they devoutly recite the Act of

Consecration of St. John Berchmans or of St. Francis de Sales,

Or the anthem *Hail Holy Queen*.

13. One hundred days:

Every time they kiss the medal of Our Lady which is the usual distinctive mark of the Sodalist, and devoutly say the prayer:

Mary, with her loving Son,

Bless us, each and every one!

For this the medal must have the approval of the Ordinary and be blessed by the Director of the Sodality or his delegate.

#### IV

#### PLENARY INDULGENCES WHICH ALL THE FAITHFUL CAN GAIN IN THE PLACE WHERE THE SODALITY IS ERECTED

14. If, after confession and Holy Communion, they devoutly visit such place between First Vespers and sunset, on the primary or secondary titular feast of the Sodality, and there pray for the intention of the Sovereign Pontiff.<sup>1</sup>

If a Sodality has no secondary title, one other day each year may be chosen for this purpose by the Director, with the consent, however, of the Ordinary (or, if the Director is a Regular Priest, of his own Superior).

If the Sodality meeting place varies, or is permanently or temporarily changed, or even if, for the greater convenience of the people

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<sup>1</sup>The visit can now be made, according to the common law of the Church, any time between midday before and midnight of the feast.



and greater solemnity, the primary or secondary titular feast—with the Director's consent—happens to be celebrated in another church, nevertheless the same indulgence avails for a visit to that church.

Likewise, if either titular feast or even both cannot be celebrated with sufficient convenience or solemnity on its own day, the Director of the Sodality—with the consent of the Ordinary (or, if the Director is a Regular Priest, of his own Superior)—can designate another day within the year for the celebration of the feast and the gaining of the indulgence granted.

If the day chosen be impeded by a double, one Solemn Mass of the feast transferred as above can be celebrated.

15. If they are present at the Exposition of the Blessed Sacrament held in the place of the Sodality for some time on three successive days, and pray there, and perform the other works enjoined, they can gain the indulgences granted for the devotion of the Forty Hours.

#### PRIVILEGES

16. The Director of the Sodality can substitute for himself another priest to receive the faithful and to bless the medals.

17. To all kings, princes, dukes and counts holding supreme authority and to their relatives, by blood or marriage, within the limits of the first or second degree, provided they have petitioned to be enrolled in a Sodality, the same indulgences as above are granted, though they be absent, on condition, however, that they perform the same works of piety and pay a visit to some church.

18. Except General Communion, the communion required for gaining a Sodality Indulgence can be transferred by the Sodalists to any day within the octave of the one assigned.

19. The prayers recited by the Sodalists together at the weekly meetings, with the intention of directing them to the intentions of the Sovereign Pontiff, suffice for gaining the indulgences granted for these meetings.

20. The indulgences connected with the weekly meetings avail even if the meetings take place only twice a month.

21. All indulgences that have been or shall be granted to Sodalities of Our Lady—except however, the plenary indulgence to be gained at the hour of death—can be applied also to the souls of the faithful departed.

22. Mass said for a Sodalist departed, in any place and by any priest, enjoys the privilege of a Privileged Altar.

23. A servant of a Sodality, as long as he remains in its service, can gain all the indulgences granted to the Sodalists and in the same way as they.

24. The priest who is the legitimate Director of any Sodality is in this sense a member of the Sodality of which he is the head, that, without being received with any ceremony, he participates, of his own right, in all the Sodality's privileges and Indulgences.

25. The Director of a Sodality erected primarily for youths may admit into it grown men and fathers of families. The same holds in similar cases for other Sodalities, even of women. A good reason, however, is requisite. This will more easily exist if on changing his state of

life—for example, by marriage—one wishes to continue in the Sodality, and there is no other Sodality of Our Lady suitable to him in that place.

26. A Sodalist rightly admitted into a Sodality remains always a member of it, unless he abandons it of his own accord, or is dismissed as unworthy. Hence by fulfilling the conditions required, he always participates in the favors, too, and indulgences.

27. A Sodalist who is absent for a year or more from the place of his Sodality and settles in another place from which he cannot attend the meetings, is—to gain the indulgences—obliged to enter a Sodality suitable to his circumstances, in the place of his new residence, unless the Director of this Sodality refuses, or there is some other legitimate impediment, as to which the Director of his former Sodality shall be judge.

July 21st, 1910.

Thursday in place of Wednesday.

In the General Meeting of the Holy Roman and Universal Inquisition, their Eminences the Cardinal General Inquisitors in matters of faith and morals, having had the above Summary laid before them and having heard the advice of the Reverend Consultors, decreed to petition His Holiness for the approbation of said Summary.

The same day, His Holiness Pius V, by Divine Providence Pope, in the customary audience granted the Reverend Assessor of the Holy Office, having heard the report on the

above matter, approved the proposed Summary, according to the vote of their Eminences.

Aloysius Giambene,  
Substitute for Indulgences.

Die 30 Novembris, 1910.

Cum suprema Sacra Congregatio Sancti Officii præsens Summarium Anglica lingua exaratum cum originali Latino concordare reperit, illud approbavit typisque mandari permisit.

Aloysius Giambene,  
Substitutus pro Indulgentiis.

#### MONTHLY PATRONS

On 14 November, 1912, Pius X granted a plenary indulgence, to be gained on any day of the month at choice, to any Sodalist of Our Lady who, every day for a month, says the *Our Father*, the *Hail Mary* and the *Glory be to the Father* three times in honor of his Monthly Patron, and after confession goes to communion in honor of his Patron on the day chosen, and prays for the intention of the Holy Father.

## Ceremonial

### 1. Reception of Candidates

"Before the final reception," says Rule 24 of the Common Rules, "there should be a probation of not less than two months. During this time the candidate is to fulfill without exception all the duties which the Sodality imposes on its members." It is, of course, not necessary to hold a special reception of candidates, but it helps the candidates to realize the importance of the step they are about to take in consecrating themselves to the Blessed Mother in the Sodality to go through some form like the following.

Kneeling before the altar, or in special pews reserved for them, the candidates recite the following formula of application. Where there are many, the Prefect of the Sodality or the Director may read the formula phrase by phrase and the candidates may repeat it in unison.

O holy Virgin Mary,—Mother of God,  
—I (*Repeat your name in a low tone*)  
—desire most earnestly—to show special devotion to you—and to promote your honor.—I therefore wish—to enroll myself as candidate—for admission into your Sodality,—and I seriously resolve—to study its rules and its spirit—and to seek instruction as to my duties as a

Sodalist.—For your sake—and for the honor of your divine Son—I will try to live up to the Sodality ideals,—to practice special personal piety — and steadfastly to work—for my neighbor and the Church. Amen.

The Director then says:

I receive you as a candidate of this Sodality of the Mother of God. By virtue of the custom existing in our Sodality, and which I now declare, you shall receive, even as candidates, the indulgences and privileges granted to our Sodality through affiliation with the Prima Primaria of the Roman College. Be true to your resolve to study seriously the rules and spirit of the Sodality as contained in the Sodality Manual, and during your months of probation prepare yourself for a lifelong devotion to the Queen of Heaven.

All then say together:

Mary with her loving Son,  
Bless us each and every one.

## The Reception of Members

THERE is no need to follow any special formula of reception for the valid admission of members into the Sodality. What is required is that the applicant should express a wish to be received, and that the lawfully-appointed director of the Sodality should manifest his intention to admit the candidate. Hence individuals or groups can be admitted in private where there is need. Generally speaking, however, it is very advisable to make the reception solemn and impressive. The following ceremonial may be modified or used as it stands.

### 1. HYMN TO THE HOLY GHOST

This may be sung by the choir or by all together, while all kneel and with their hearts invoke the Holy Spirit.

Veni, Creator Spiritus,  
Mentes tuorum visita,  
Imple superna gratia  
Quae tu creasti pectora.

Accende lumen sensibus,  
Infunde amorem cordibus,  
Infirma nostri corporis  
Virtute firmans perpeti.

Come, O Creator Spirit blest,  
And in our souls take up thy rest;  
Come with thy grace and heavenly aid,  
To fill the hearts which thou hast made!

Kindle our senses from above,  
And make our hearts o'erflow with love;  
With patience firm and virtue high  
The weakness of our flesh supply.

## 2. INSTRUCTION

This may well be addressed to the candidates and contain an explanation of the spirit and purpose of the Sodality and of the meaning of the act which they are about to perform in seeking admision thereto. Either at this time or just before the recital of the Act of Consecration the meaning of this act should be explained, phrase by phrase, so that all the candidates will recite it fervently and intelligently.

## 3. BLESSING OF THE MEDALS

 For this the following ceremonial may be used, taken from the Roman Ritual.

Kneel

Omnipotens sempiterne Deus, qui sanctorum tuorum imagines sculpi aut pingi non reprobas, ut quoties illas oculis corporis intuemur toties eorum actus et



sanctitatem ad imitandum memoriae oculis meditemur; has, quaesumus, imagines in honorem et memoriam beatissimae Virginis Mariae, Matris Domini nostri Jesu Christi, adaptatas bene†dicere et sancti†ficare digneris, et praesta, ut quicumque coram illis beatissimam Virginem suppliciter colere et honorare studuerit, illius meritis et obtentu a te gratiam in praesenti et aeternam gloriam obtineat in futurum. Per Christum Dominum nostrum.

Ans.—Amen.

Here the medals are sprinkled with holy water.

#### 4. QUESTIONING THE CANDIDATES

The following questions may be asked either by the Prefect of the Sodality, the Secretary, the priest who conducts the ceremony of reception, or some one else designated to read the questions. Hence where, below, the word "Secretary" is used, it is to be understood as referring to the one assigned to ask the questions.

*Director*—Those who have been approved as candidates for admission to the Sodality and who now wish to be received will please signify this wish by

coming forward and standing before the altar rail. [*In case the candidates are too numerous for this, the Director may say, "by arising in their places."*]

*Prefect*—Reverend Father, the candidates who now ask to be received into the Sodality have been judged worthy, by the Council of the Sodality, of this favor. They promise to endeavor to become good members of the Sodality, whose ideals and rules have been explained to them. We therefore beg you to admit them to our Sodality.

*Director*—So as to make clear to all the good resolves and holy wishes of the candidates, we shall ask them to reply to the questions now to be asked of them.

*Secretary*—We ask you in the name of the Sodality whether you wish and are determined to practice an ardent devotion, reverence and filial love for the Blessed Virgin Mary and to show this devotion by works of piety and zeal, by personal holiness, the help of your neighbor, and the defense and spread of the Church of Christ.

*Candidates*—We do wish it and are so resolved with all our hearts.

*Secretary*—We ask you in the name of the Sodality whether you wish and are resolved to study its rules and to try to observe their spirit by being exemplary Catholics, a credit to your Holy Mother.

*Candidates*—We do wish it and are so resolved with all our hearts.

*Secretary*—We ask you in the name of the Sodality whether you will practice true, unselfish and impartial charity towards the members of the Sodality, avoiding all factions, and will join them in active and organized good works according to your opportunities.

*Candidates*—We do wish it and are so resolved with all our hearts.

*Secretary*—We ask you in the name of the Sodality whether you will work actively for its interests, and will endeavor, when you can, to bring others to become worthy members of our Sodality.

*Candidates*—We do wish it and are so resolved with all our hearts.

Where time allows, the candidates may now kneel and repeat together the following act.

*Candidates*—Eternal and infinite God,

—Father, Son and Holy Ghost,—in your august presence—and before the Blessed Virgin Mary and all the angels and saints—I solemnly declare—that I believe all that you have revealed—and your holy Church teaches,—because you are the Eternal Truth,—who can neither deceive nor be deceived.

I most firmly hope—relying upon your infinite goodness and faithfulness—to obtain the pardon of my sins—the help of your grace—and life everlasting—through the merits of Jesus Christ, my Savior.

O my God,—I love you above all things—with my whole heart—for your own sake—because you are infinitely lovable in yourself—and endlessly worthy of all my love.—I love my neighbor as myself—for the love of you.—I am sorry for all my sins—for your sake.—I forgive all who have injured me—and I ask pardon of all whom I have injured.

Moved by an ardent desire—ever to increase in this faith,—this hope—and this love,—we wish in your sight and that of all the court of heaven—to consecrate ourselves to a lifelong service—in the Sodality of the Blessed Virgin

Mary.—Grant us, O Eternal God,—through the intercession of the Heart of Christ—of His Holy Mother—and of all the inhabitants of heaven—the grace of a lifelong fidelity—in this holy society—which we purpose to enter this day—so as to persevere therein forever.

Jesus, Mary and Joseph—all our holy patrons,—our guardian angels, and all blessed spirits,—help us by your intercession—to be true and worthy members—of the Sodality—during all our days on earth.—Amen.

## 5. THE ACT OF CONSECRATION

At this point, if the explanation has not already been given, the priest who conducts the ceremonies should read and explain the following Act of Consecration written by St. Francis de Sales, so that in reciting it the candidates may realize and intend the solemn consecration which it contains to the service of the Blessed Virgin and the pledge it expresses to try to be worthy of her service and to encourage others thereto.

After this explanation the choir may sing a stanza of the hymn *Veni Sancte Spiritus*.

Veni, Sancte Spi-	Holy Spirit, Lord
ritus,	of light!
Et emitte coelitus	From thy clear
	celestial height,

Lucis tuæ radium,	Thy pure beaming radiance give.
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Veni, Pater pau- perum;	Come, thou Father of the poor!
Veni, dator mune- rum;	Come, with treas- ures which en- dure!

Veni, lumen cor- dium.	Come, thou light of all that live!
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Consolator optime,	Thou, of all con- solers best,
Dulcis hospes ani- mae,	Visiting the trou- bled breast,
Dulce refrigerium.	Dost refreshing peace bestow.

In labore requies,	Thou in toil art comfort sweet;
In aestu temperies,	Pleasant coolness in the heat;
In fletu solatium.	Solace in the midst of woe.

O lux beatissima,	Light immortal!
	Light divine!
Reple cordis intima	Visit thou these hearts of thine,

Tuorum fidelium.	And our inmost being fill.
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Sine tuo numine,	If thou take thy grace away,
Nihil est in homine,	Nothing pure in man will stay;
Nihil est innoxium.	All his good is turned to ill.

Lava quod est sordidum,	Heal our wounds— our strength renew;
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Riga quod est aridum,	On our dryness pour thy dew;
Sana quod est saucium.	Wash the stains of guilt away;

Flecte quod est rigidum,	Bend the stubborn heart and will;
Fove quod est frigidum,	Melt the frozen, warm the chill;
Rege quod est devium.	Guide the steps that go astray.

Da tuis fidelibus	Thou, on those who evermore
In te confidentibus	Thee confess and thee adore,

Sacrum	septena-	In thy sevenfold
rium.		gifts, descend;

Da virtutis meri-	Give them comfort
tum,	when they die;

Da salutis exitum,	Give them life with
	thee on high;

Da perenne gau-	Give them joys
dium.	which never end.

Amen.

Amen.

*Director*—Come, O Holy Ghost, fill the hearts of thy faithful, and kindle in them the fire of thy love. Send forth thy Spirit, and they shall be created.

*All*—And thou shalt renew the face of the earth.

*Director*—Let us pray.

O God, who didst instruct the hearts of the faithful by the light of the Holy Spirit, grant us in the same Spirit to be truly wise and ever to rejoice in His consolation, through Jesus Christ, our Lord.

*All*—Amen.

If space allows, the Socialists may then come forward and kneel at the altar rail. Those



who cannot find room at the rail may kneel or stand in the aisle or kneel in their own seat. It is customary in some Sodalities that the candidates hold a lighted candle in their hands during the recital of the Act of Consecration. It is advisable that the candidates should write beforehand, on sheets of paper of uniform size, this Act of Consecration, sign it, and hand it to the Director, or lay it on the altar rail. These signed Acts of Consecration are to be kept among the Sodality records.

#### ACT OF CONSECRATION

Most holy Mary,—Virgin Mother of God,—I (*here each candidate will utter his own name in a low voice*)—most unworthy though I am—to be thy servant,—yet touched by thy motherly care for me—and longing to serve thee,—do, in the presence of my guardian angel,—and all the court of heaven,—choose thee this day—to be my Queen—my Advocate—and my Mother. And I firmly purpose—to serve thee ever more myself—and do what I can—that all may render faithful service to thee.

Therefore, most devoted Mother,—through the precious blood thy Son poured out for me,—I beg thee and beseech thee—deign to take me among thy clients—and receive me as thy servant forever.—Aid me in my every action—

and beg for me the grace—never, by word or deed or thought,—to be displeasing in thy sight—and that of thy most holy Son.—Think of me, my dearest Mother,—and desert me not—at the hour of death.—Amen.

Where medals are used, or badges, they are now given to the new Sodalists by the officiating priest. As each Sodalist receives the medal, he kisses it devoutly, saying: "Mary, with her loving Son, bless us each and every one." He then puts it on.

#### 6. RECEPTION INTO THE SODALITY

The Director then formally receives the candidates into the Sodality, saying:

*Director*—In virtue of the powers which have been given me [Say "delegated to me by the Director of this Sodality," if the Director of the Sodality himself is not conducting the ceremonies] I receive you into the Sodality of the Blessed Virgin as members thereof, and I thus admit you to partake in all the indulgences, the privileges and spiritual favors enjoyed by the members of the Prima Primaria of the Roman College to which this Sodality is duly affiliated. In the name of the Father and of the Son and of the Holy Ghost. Amen.

If diplomas are to be given, they may now be distributed, the Director saying:

*Director*—Receive this diploma as a witness that you have been numbered among the Sodalists and made in a special way children of the Blessed Virgin Mary. May the holiness of your life and your perseverance in the good works of the Sodality attest your worthiness to receive this favor.

Your names will now be inscribed on the membership roll of the Sodality. May they be written also in the book of Eternal Life, and may the rules and spirit of the Sodality be graven deeply in your hearts.

## 7. HYMN OF THANKSGIVING

All then kneel and sing a hymn of thanksgiving, e. g., the *Te Deum*.

## Ceremonial for Meetings

In Rule 5 of the Common Rules it is stated that Sodality should meet at least once a week, and at a fixed hour. Sunday is recommended, and, better still, every holy day of obligation. The meetings should be held during the summer months also, if possible. A regular order of meetings is then suggested. Of course, none of these provisions are indispensable. If the Sodality finds it impossible to meet once a week, it should meet as often as practicable. The ideal, however, is to have weekly meetings.

The order of exercises given in the rules is similarly not obligatory. This is indicated in the wording of the rule: "The *regular* exercises of these meetings are *usually* as follows." Hence for good reason the Director may change and modify the order of proceedings. In fact some variety is a help. Thus different offices may be said from time to time and different prayers introduced at various seasons of the year. A more detailed explanation of these points will be found in "Sodality Conferences, First Series," and "Sodality Conferences, Second Series," under the chapters which deal with the Sodality meetings.

### 1. INVOCATION OF THE HOLY GHOST

Veni, Creator Spiritus,  
Mentes tuorum visita,

*Imple superna gratia  
Quae tu creasti pectora.*

*Accende lumen sensibus,  
Infunde amorem cordibus,  
Infirma nostri corporis  
Virtute firmans perpeti.*

---

Come, O Creator Spirit blest!  
And in our souls take up thy rest;  
Come with thy grace and heavenly aid,  
To fill the hearts which thou hast made.  
Kindle our senses from above,  
And make our hearts o'erflow with love;  
With patience firm, and virtue high,  
The weakness of our flesh supply.

## 2. READING

Where the Sodallists take some time to assemble, there should be a reading of some pious book, for the ten or fifteen minutes during which they are arriving. Use the "set of ten books for Sodallists" listed at the end of this book.)

## 3. ANNOUNCEMENT OF FEASTS

Where customary, the announcement is now made of the feasts of saints and special Catholic events for the coming week. The Secretary should prepare this beforehand, using an approved calendar.

#### 4. RECITATION OF THE OFFICE

This may be either the matins or vespers of the Little Office of the Blessed Virgin (from the Roman Breviary) according as the meeting is in the morning or the evening; or the recitation or singing of some other office of the Blessed Virgin may be substituted. Some Sodalitys use the Little Office of the Immaculate Conception. It may be well to vary a bit by using now one office, now another, as they are found in this manual, beginning at page 118.

#### 5. CONFERENCE

This is given preferably by the Director. Where he cannot be present, some other priest may be asked to speak to the Sodality, or, if a Sister has charge, she may give an instruction. Sometimes it is interesting to have one or several of the Sodalists appointed to address the Sodality or to read material previously carefully selected on some given subject. Explanations should be given of the rules and traditions of the Sodality. Chapters from the Sodality books described in a later section of this manual may be read when there is no one to give a conference.

#### 6. PRAYERS

The rule directs that "the meeting shall close with the recitation of the Litany of Loretto or with prayers to the secondary patron or with others determined by custom." For the convenience of the Sodalists we shall here print the Litany of Loretto and shall after-

wards give some suggested prayers that may be recited during meetings. Of course others may be used as best suits the devotion of the Sodalists.

## THE LITANY OF LORETTO

Three hundred days' indulgence each time. To those who recite it daily a plenary indulgence on the feasts of the Immaculate Conception, the Nativity, the Annunciation, the Purification and the Assumption, after having received the sacraments of penance and Holy Eucharist, visited a church or public chapel and prayed according to the Pope's intention.

Lord, have mercy on us!

*Christ, have mercy on us!*

Lord, have mercy on us!

Christ, hear us!

*Christ, graciously hear us!*

God, the Father of Heaven,

*Have mercy on us!*

God the Son, Redeemer of the world,

*Have mercy on us!*

God the Holy Ghost,

*Have mercy on us!*

Holy Trinity, one God,

*Have mercy on us!*

Holy Mary,  
Holy Mother of God,  
Holy Virgin of Virgins,  
Mother of Christ,  
Mother of Divine Grace,  
Mother most pure,  
Mother most chaste,  
Mother inviolate,  
Mother undefiled,  
Mother most amiable,  
Mother most admirable,  
Mother of Good Counsel,  
Mother of our Creator,  
Mother of our Redeemer,  
Virgin most prudent,  
Virgin most venerable,  
Virgin most renowned,  
Virgin most powerful,  
Virgin most merciful,  
Virgin most faithful,  
Mirror of justice,  
Seat of wisdom,  
Cause of our joy,  
Spiritual vessel,  
Vessel of honor,  
Singular vessel of devotion,  
Mystical rose,  
Tower of David,  
Tower of ivory,

*Pray for us!*



House of gold,  
Ark of the covenant,  
Gate of heaven,  
Morning star,  
Health of the weak,  
Refuge of sinners,  
Comfortress of the afflicted,  
Help of Christians,  
Queen of Angels,  
Queen of Patriarchs,  
Queen of Prophets,  
Queen of Apostles,  
Queen of Martyrs,  
Queen of Confessors,  
Queen of Virgins,  
Queen of all Saints,  
Queen conceived without original  
sin,  
Queen of the most Holy Rosary,  
Queen of Peace,

*Pray for us!*

Lamb of God who takest away the sins  
of the world,

*Spare us, O Lord!*

Lamb of God who takest away the sins  
of the world,

*Graciously hear us, O Lord!*

Lamb of God who takest away the sins  
of the world,

*Have mercy on us!*

*V.*—Pray for us, O holy Mother of God,

*R.*—That we may be made worthy of the promises of Christ.

、 LET US PRAY

By the Immaculate Conception of the Virgin Mary, thou didst provide, O God, a dwelling fit for thy Son; grant, we beseech thee, that as, through the death of the same thy Son, thou didst keep her from every taint, so we also by her intercession may come unto thee free from sin. Through the same Christ Our Lord. Amen.

## The Business Meeting

After the religious exercises it is advisable to have a business meeting, followed, if possible, by a short social period. Where there is a hall conveniently near to the chapel or church where the Sodality's religious exercises are held, this may be used, the Sodalists going thither from the chapel. Where the Blessed Sacrament is not reserved in the chapel, the business meeting may be held there immediately following the religious exercises.

The order of the business meeting will be the customary one—the reading of the roll call, the reading of the minutes of the last meeting, the reports of the sections, given by their secretaries or presidents, the transaction of unfinished business and of new business. Immediately after the reading of the minutes the Prefect of the Sodality, who should preside at the business meeting, will call for the reports of the sections one after the other. For this purpose he should have before him at each meeting a list of the sections and of their officers.

These reports of the sections should give a brief account of the work accomplished during the preceding week, of the plans being made, and of any special need of help or financial support. The Prefect, when each report is finished, may then encourage the members of the Sodality to respond to the appeal of the section in question by volunteering to give personal aid or by offering financial help.

The meeting should close with prayer.

## Prayers for Sodality Meetings and for Private Devotions

### PRAYER OF THE UNION OF THE SODALITY IN PRAYER

O Holy Mary, Mother of God, Queen of the Sodality, we, thy children, gathered in one great family at thy feet, do most humbly beg thy intercession for our own intentions and needs and those of all our fellow Sodalists throughout the world. For them we offer all our merits and prayers in union with thine and those of thy divine Son. Hear us, most Blessed Mother, for ourselves and for all our fellow Sodalists. Obtain for us peace and protection, deliverance from danger, assistance in all our needs, increase in holiness, fidelity in all our duties, the abundant and efficacious grace of God, a holy life and a happy death. As we plead with thee for ourselves and for one another in this valley of tears, may we rejoice with thee all together in the kingdom of thy blessed Son forever and ever. Amen. (*Approved by ecclesiastical authority, St. Louis, Mo., March 14, 1917*)

PRAYER FOR THE DIRECTOR OF THE  
SODALITY

O Jesus, who as the good shepherd of our souls dwellest in our midst in the Holy Sacrament, send forth from the tabernacle thy graces in richest abundance upon our good shepherd, the director of our Sodality. Grant him all the graces necessary for his and our sanctification. Make him watchful over his sheep, over which the Holy Ghost has placed him. Bless him whenever he raises his heart to thee in prayer; bless him when he announces to us thy holy doctrine; bless him when in his sacred office of the priesthood he works for the salvation of souls. Make him a shepherd after thy own heart, living only for his sacred office, so that, when thou wilt come to judge the shepherds and the flocks, we may be his crown and happiness, and he may receive the imperishable crown of life everlasting. Amen. (*Approved May 22, 1917*)

## PRAYER FOR THE SODALITY

Most dear hearts of Jesus and Mary, united in the most perfect and heavenly love, we beseech you establish in our

Sodality a spirit of union and charity like unto your own. Obtain for us, by your all-powerful intercession, to be worthy children of God's Blessed Mother. May our filial devotion to her so increase in our hearts the flame of divine charity that it may show itself in a fervent and zealous Catholic life full of good works for our own sanctification, for the help and salvation of our neighbor and for the defense and spread of the holy Church of God.

May we ever remain peaceful and united among ourselves, kind and charitable to others, good and faithful in our family life, and true apostles in society and in business, always living a life worthy of sons and daughters of the Immaculate Virgin. May our Sodality flourish with organized good works. May we tender constant honor to God through his Virginal Mother. May final perseverance crown the life of each Sodalist, so that in God's good time our Sodality may be reunited forever at the feet of our Mother in heaven. Amen.

#### PRAYER FOR DECEASED SODALISTS

Most merciful Heart of Jesus, by the memory of thy bitter passion and death

and of the sorrows of thy holy mother, we beseech thee have mercy on the souls of all departed Sodalists and especially of those who were once members of this our Sodality. Be pitiful to them, O thou also, merciful Mother. Deliver them speedily from purgatory. Offer up to God the great treasure of thy merits and those of thy divine Son, and of all His saints, so that these souls who faithfully honored and served thee in the Sodality during the time of their mortal life may speedily hasten to enjoy with thee forever the life without end in heaven. Amen.

#### PRAYER FOR SICK SODALISTS

Our Lady, Help of the Sick and Comfortress of the Afflicted, we beseech thee with great confidence to have pity upon those of our Sodality who are sick and in suffering. Show them in a special way the treasures of thy motherly compassion and the power of thy intercession. Obtain for them, O sweet and gentle Virgin, patience and resignation in their sufferings, the spirit of divine love which will make their sickness meritorious, and if it is the will of God, a

swift and happy recovery.

Be with them, Virgin most pitiful, in their moments of discouragement and of pain. Soothe their sorrows, allay their discouragements and griefs, and by thy power and goodness make this sickness fruitful of present merit and eternal joys. Through Jesus Christ thy Son, Our Lord, who lives and reigns with the Father and the Holy Ghost, one God, world without end. Amen.

#### PRAYER FOR THE WORKS OF THE SECTIONS

Our Blessed Lady, Help of Christians, patroness of every holy and worthy work done in the name of thy divine Son, we beg thee with childlike confidence and certain trust to make prosperous and happy the activities which our Sodality has undertaken in thy honor. Give us, through thy mighty intercession, union, peace, the spirit of active zeal, and such material success as may be necessary rightly to carry out what we have undertaken for thee. Obtain for us prudence and justice, temperance and fortitude, that our work may go strongly forward.

Beg of the Holy Spirit His gifts of wisdom and understanding, of counsel and fortitude, knowledge, piety and fear



of the Lord, that all our ways may be right and holy. Raise up among us capable and self-sacrificing souls to serve as leaders in our enterprises. Inspire thy children with zeal and fervor so that we may never cease trying by holiness and by good works to realize the ideals of our Sodality. Make our light shine before men and keep our hearts so purely loving that all our works may be meritorious. Grant in particular, O gracious Queen, the power of thy intercession, that even where we fail exteriorly through no fault of ours to accomplish what we wish, still the desire of our hearts may be beautiful and blessed in thy sight and in that of thy most beloved Son. Amen.

#### PRAYER FOR THE CANDIDATES

Compassionate Mother of God, most powerful Virgin Mary, we beg thee to look down with tenderness and mercy upon those who are enrolled as candidates in our Sodality and are preparing to become lifelong members of this circle of thy devoted children. Obtain for them, most gracious Mother, a keen realization of the benefits and oppor-

tunities of being a Sodalist. Ask for them the grace of understanding the rules and spirit of the Sodality and the strength to carry out its ideals in their own lives. Seek for them, especially, such an ardent devotion, reverence and filial love toward thee, O Virgin and Mother, that they may become more and more filled with that interior spirit of the fervent Catholic life which will tend of its own efficacy to overflow in many good works for the good of our Sodality and the honor of thy name and that of thy divine Son. Amen.

## Indulged Prayers

### HAIL HOLY QUEEN

Hail, holy Queen, Mother of Mercy!  
Hail our life, our sweetness, and our hope!  
To thee we cry, poor banished children of Eve;  
to thee do we send up our sighs, mourning and weeping in this vale of tears.  
Turn, then, most gracious advocate, thine eyes of mercy towards us  
and after this our exile show unto us the blessed fruit of thy womb, Jesus.  
O clement, O loving, O sweet Virgin Mary.

V. Make me worthy to praise thee,  
O holy Virgin.

R. Give me strength against thine  
enemies.

V. Blessed be God in His saints.

R. Amen.

#### SUB TUUM PRAESIDIUM

We fly to thy patronage, O holy Mother of God, despise not thou our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin.

V. Make me worthy to praise, etc.

To all the faithful who, being moved by a spirit of true religion to make some reparation for the injuries done to the honor of Mary, Mother of God, and to the saints, and to defend and propagate the worship and veneration of their sacred images and pictures, shall to this end say at morn the Hail Holy Queen with the versicles and responses given above, and at even the *Sub Tuum Praesidium* with the same versicles and responses, the following indulgences are granted. A hundred days, once a day. Seven years and seven quarantines on Sundays. Plenary twice a month on any two Sundays of the month, on every feast of our Blessed Lady, and on the feast of All Saints, after having received the sacraments of penance and Holy Eucharist, and prayed according to the Pope's intention. Plenary at the point of

death to all who have been accustomed during life to say these prayers, provided they have been to confession and communion, or are at least contrite in heart.

#### THE MEMORARE

Remember, O most gracious Virgin Mary, that never was it known that any one who fled to thy protection, implored thy help, or sought thy intercession was left unaided. Inspired with this confidence, I fly unto thee, O virgin of virgins, my mother; to thee I come, before thee I stand, sinful and sorrowful. O mother of the Word Incarnate, despise not my petitions, but in thy clemency hear and answer me. Amen.

Three hundred days each time, Plenary once a month, after having received the sacraments of penance and Holy Eucharist, visited a church or public chapel, and prayed according to the Pope's intention.

#### FOR VICTORY IN TEMPTATIONS

Say a Hail Mary. Then add:

My Queen! my Mother! I give thee all myself, and to show my devotion to thee I consecrate to thee this day my eyes, ears, mouth, heart, my entire self. Wherefore, O loving Mother, as I am

thy own, keep me, defend me, as thy property and possession.

One hundred days once a day, if said morning and evening. Plenary once a month, after having received the sacraments of penance and Holy Eucharist, visited a church or public chapel, and prayed according to the Pope's intention.

#### THE MAGNIFICAT

My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Savior.

For he hath regarded the humility of His handmaid; for behold from henceforth all generations shall call me blessed.

For He that is mighty hath done great things unto me; and holy is His name.

And His mercy is from generation to generation unto them that fear Him.

He hath showed strength with his arm;  
He hath scattered the proud in the imagination of their heart.

He hath put down the mighty from their seat and hath exalted the humble.

He hath filled the hungry with good things and the rich He hath sent empty away.

He hath upholden his servant Israel, being mindful of His mercy.

As He spake unto our fathers, to Abraham and His seed for ever. Glory be to the Father, etc.

One hundred days, once a day. Seven years and seven quarantines once on Saturdays.

#### PRAYER OF ST. ALOYSIUS GONZAGA

O Holy Mary, my mistress, into thy blessed trust and special custody, and into the bosom of thy mercy I this day, every day, and in the hour of my death, commend my soul and my body. To thee I commit all my anxieties and miseries, my life and the end of my life, that by thy most holy intercession and by thy merits all my actions may be directed and disposed according to thy will and that of thy Son. Amen.

Two hundred days, once a day.

#### ASPIRATION

My Lady and my Mother, remember I am thine; protect and defend me as thy property and possession.

Forty days each time.

#### PRAYER AT THE BEGINNING OF MASS

Eternal Father, I unite myself with

the intentions and affections of Our Lady of Sorrows on Calvary, and I offer thee the sacrifice which thy beloved Son Jesus made of Himself on the cross, and now renews on this holy altar: 1. To adore thee and give thee the honor which is due to thee, confessing thy supreme dominion over all things and the absolute dependence of everything upon thee, thou who art our one and last end. 2. To thank thee for innumerable benefits received. 3. To appease thy justice, irritated against us by so many sins, and to make satisfaction for them. 4. To implore grace and mercy for myself, for . . . . ., for all afflicted and sorrowing, for poor sinners, for all the world, and for the holy souls in purgatory.

Three hundred days each time. Plenary once a month, if said on every Sunday and holy day of obligation, after having been to confession and received Holy Communion.

#### PRAYER TO OUR LADY OF THE BLESSED SACRAMENT

O Virgin Mary, Our Lady of the Blessed Sacrament, glory of the Christian people, joy of the universal Church, salvation of the world, pray for us, and awaken in all the faithful devotion to the

Holy Eucharist in order that they may render themselves worthy to receive it daily.

Three hundred days each time.

PRAYER FOR THE INCREASE OF  
DAILY COMMUNION

O Sweetest Jesus, who camest into the world to give to all the life of thy grace, and who, to preserve and sustain it, didst will to be the daily remedy of our daily infirmities, and our daily food; humbly we pray thee, by thy heart, all on fire with love of us, to pour out thy Holy Spirit upon all, so that those who are unhappily in mortal sin may be converted to thee and recover the life of grace which they have lost; and those who by thy gift still live this divine life may every day, when they are able, approach devoutly to thy holy table, where, in daily communion, receiving every day the antidote to their daily venial sins, and nourishing the life of grace in their hearts, and purifying more and more their souls, they may come at last to the enjoyment with thee of eternal beatitude. Amen.

Three hundred days once a day. Plenary



once a month, after having received the sacraments of penance and Holy Eucharist and visited a church or public chapel, and prayed according to the Pope's intention.

#### PRAYER DURING THE ELEVATION IN THE MASS

Hail, saving Victim, offered upon the scaffold of the Cross for me and for the whole human race.

Hail, Precious Blood, streaming from the wounds of my crucified Lord, Jesus Christ, washing away the sins of the whole world.

Remember, O Lord, thy servant, the work of thy hands, whom thou hast redeemed with thy Precious Blood.

Sixty days once a day.

#### PRAYER AFTER COMMUNION

How full of delight is the sweetness of thy heavenly bread! How admirable is the tranquillity and how complete the peace of those who receive thee after detesting and sincerely confessing their sins! Be thou blessed a thousand times, my Jesus! When I was in sin, I was unhappy. Now, not only do I find my soul tranquil, but I seem to enjoy a very foretaste of the peace of paradise. How

true it is that our hearts are made for thee, my beloved Lord, and that they rejoice only when they repose in thee. I, then, render thee thanks, and firmly purpose ever to fly sin and its occasions, to fix my abode in thy divine heart, and thence to look for help to love thee until death. Amen.

Three hundred days, if said after communion.

#### HYMN OF ST. THOMAS AQUINAS

O Godhead hid, devoutly I adore thee,  
 Who truly art within the forms before  
     me;  
 To thee my heart I bow with bended  
     knee,  
 As failing quite in contemplating thee.

Sight, touch, and taste in thee are each  
     deceived;  
 The ear alone most safely is believed.  
 I believe all the Son of God has spoken;  
 Than truth's own word there is no  
     truer token.

God only on the cross lay hid from view;  
 But here lies hid at once the manhood  
     too;

And I, in both professing my belief,  
 Make the same prayer as the repentant  
 thief.

Thy wounds, as Thomas saw, I do not  
 see,  
 Yet thee confess my Lord and God to be.  
 Make me believe thee ever more and  
 more,  
 In thee my hope, in thee my love to  
 store.

O thou memorial of Our Lord's own  
 dying!  
 O living bread, to mortals life supplying!  
 Make thou my soul henceforth on thee  
 to live;  
 Ever a taste of heavenly sweetness give.

O loving Pelican! O Jesus, Lord!  
 Unclean I am, but cleanse me in thy  
 blood,  
 Of which a single drop, for sinners spilt,  
 Can purge the entire world from all its  
 guilt.

Jesus, whom for the present veiled I see,  
 What I so thirst for, oh, vouchsafe to  
 me—

That I may see thy countenance unfolding,  
And may be blest thy glory in beholding.  
One hundred days if said after communion.

## TO GOD THE FATHER AND TO MARY

O Father of mercies, and source of every good! I humbly beg thee, through the most sacred and most loving heart of Jesus, thy well-beloved Son, our Lord and Redeemer, in whom thou art always well pleased, vouchsafe to grant me the grace of a lively faith, a firm hope, and an ardent charity for thee and for my neighbor. Grant me, besides, the grace of a true sorrow for all my sins, together with a most firm purpose of never offending thee in the future, that I may always live according to thy divine good pleasure, fulfil thy most holy will in all things with a generous and willing heart, and persevere in thy love unto the end of my life. Amen.

O most blessed Virgin Mary, mother of my Lord and Redeemer, I entreat thee and beseech thee to effect by thy mercy that in all the dangers and necessities of my soul I may flee to thee, pray to thee, and call upon thee for help.

Forty days, once a day. Plenary once a month, after having received the sacraments of penance and Holy Eucharist and visited a church or public chapel, and prayed according to the Pope's intention.

### THREE OFFERINGS

Eternal Father, in union with the most holy and Immaculate Virgin, all the blessed in heaven and all the elect upon earth, I offer to thee the most Precious Blood of Jesus Christ in thanksgiving for the gifts and privileges with which thou hast enriched Mary, thy most obedient daughter, particularly in her Immaculate Conception. I offer to thee also this Precious Blood for the conversion of poor sinners, for the propagation and exaltation of thy Holy Church, for the safety and prosperity of our chief pastor, the Bishop of Rome, and according to his intention. Glory be to the Father, etc.

Eternal and Incarnate Word, in union with the most holy and Immaculate Virgin, all the blessed in heaven, and all the elect upon earth, I offer to thee thine own most Precious Blood in thanksgiving for the gifts and privileges with which thou hast enriched Mary, thy

most loving mother, particularly in her Immaculate Conception. I offer to thee also this Precious Blood for the conversion of poor sinners, for the propagation and exaltation of thy holy Church, for the safety and prosperity of our chief pastor, the Bishop of Rome, and according to his intentions. Glory be to the Father, etc.

Holy and Eternal Spirit, in union with the most holy and Immaculate Virgin, all the blessed in heaven, and all the elect upon earth, I offer to thee the most Precious Blood of Jesus in thanksgiving for the gifts and privileges with which thou has enriched Mary, thy most faithful spouse, particularly in her Immaculate Conception. I offer to thee also this Precious Blood for the conversion of poor sinners, for the propagation and exaltation of thy Holy Church, for the safety and prosperity of our chief pastor, the bishop of Rome, and according to his intentions. Glory be to the Father, etc.

Three hundred days each time. Plenary once a month, after having received the sacraments of penance and Holy Eucharist, visited a church or public chapel and prayed according to the Pope's intention.

## PRAYERS FOR PURITY

O Jesus, Son of the living God, brightness of eternal light, who from all eternity wast begotten most pure in the bosom of the Eternal Father, and who in time didst will to be born of a most pure and immaculate Virgin, I, thy creature full of infirmity, beg of thee, with all my heart, to preserve me pure in mind and body; and do thou cause to be renewed most abundantly in thy holy Church the virtue of holy purity, for thy greater glory and the salvation of the souls thou hast redeemed.

O most pure and ever immaculate Virgin Mary, daughter of the Eternal Father, mother of the Eternal Son, and spouse of the Holy Ghost, august and living temple of the most adorable Trinity, lily of purity and mirror without stain, obtain for me, dear Mother, I beseech thee, from the good Jesus, purity of mind and body, and beg of Him to cause this beautiful virtue to flourish more and more among all classes of the faithful.

O most chaste spouse of Mary Immaculate, glorious St. Joseph, who didst merit to receive from God the singular

privilege of being the reputed father of Innocence itself, Jesus Christ, and spotless guardian of the Virgin of virgins, obtain for me, I beseech thee, the love of Jesus, my Savior and God, and the special protection of Mary, my most blessed Mother. Grant, O blessed Joseph, protector of all chaste souls, that this thy beloved virtue of holy purity may be better loved by me and by all men.

And thou who didst so deeply love Jesus, Mary and Joseph, St. Bernadine, my special advocate and example, model of Christian modesty, restorer in our times of piety and holy living, present my prayers, I beseech thee, to the Holy Family, and implore that, together with piety and the fear of God, holy purity of soul and body may reign in all Christian families and in all children of our Mother, the holy Roman Church. Amen.

Three hundred days each time. Plenary once a month, after having received the sacraments of penance and Holy Eucharist.

#### FOR THE SOVEREIGN PONTIFF

*V.* Let us pray for our Pontiff *N.*

*R.* The Lord preserve him and give him life, and make him blessed upon



earth, and deliver him not up to the will of his enemies.

Our Father. Hail Mary.

Three hundred days once a day. Plenary once a month, after having received the sacraments of penance and Holy Eucharist, visited a church or public chapel, and prayed according to the Pope's intention.

#### PRAYER OF ST. THOMAS AQUINAS

O merciful God, grant that I may eagerly desire, carefully search out, truthfully acknowledge, and ever perfectly fulfil all things which are pleasing to thee. Order, O my God, all my state and grant me to know what thou dost require me to do, and give me to do it as is fitting and profitable to my soul.

Grant, O Lord my God, that I may not fail either in prosperity or adversity, that I be not lifted up by the one or cast down by the other. Let me joy in nothing but what leads to thee, nor grieve for anything but what leads away from thee. Let me neither seek to please, nor fear to displease, any but thee alone.

May all transitory things grow vile in my eyes, O Lord, and may all that is eternal be dear to me. May all joy be irksome to me that is without thee, nor

may I desire anything that is apart from thee. May all labors and toil delight me which is for thee, and all rest be weariness which is not in thee.

Grant me, O Lord, continually to lift up my heart towards thee and to bring sorrowfully to mind my many shortcomings, with full purpose of amendment.

Make me, O Lord, obedient without demur, poor without repining, chaste without stain, patient without murmur, humble without pretence, joyous without frivolity, fearful without abjectness, truthful without disguise, given to good works without presumption, faithful to rebuke my neighbor without arrogance, and ever careful to edify him by word and example without pretension.

Give me, O Lord, an ever watchful heart which no subtle speculation may lure from thee. Give me a noble heart which no unworthy affection can draw downwards to the earth. Give me an upright heart which no insincere intention can warp aside. Give me a firm heart which no tribulation can crush or quell. Give me a free heart which no perverted or impetuous affection can claim for its own. Bestow on me, O

Lord, my God, understanding to know thee, diligence to seek thee, wisdom to find thee, a life and conversation which may please thee, perseverance in waiting patiently for thee, and a hope which may embrace thee at the last. Grant me to be pierced with compunction by thy sorrows through true repentance, to improve all thy gifts and benefits during this my pilgrimage through thy grace, and so in glory to rejoice together with thee in the heavenly country. Who livest and reignest God, for ever and ever. Amen.

Three years, once a day.

## Installation of Officers

The officer may be either appointed by the Director or elected as the Director shall decide. "It is, however," says the rules, "left free to follow some other method of choosing the officers. (See "Sodality Conferences, First Series" and "Second Series") If desired, the following or some similar ceremonial may be used in installing new officers.

### 1. HYMN TO THE HOLY GHOST

See page 71.

### 2. ANNOUNCEMENT OF THE RESULTS OF THE ELECTION

This may be done either by the Director or someone else whom he shall appoint. The Director may then say:

*Director*—In virtue of the powers conferred on me as Director of the Sodality, I hereby proclaim that the following officers, duly elected (or appointed) shall take office from this day (or from such and such a date) and shall have the duties and powers usually given to such officers.

Here the Director reads the list of officers.

### 3. INSTRUCTION.

This is usually given by the Director and is addressed to the officers, explaining to them their duties and the opportunities they will have of serving the Blessed Mother by their fidelity and good example. The Sodallists who are present should also be encouraged to co-operate with the officers and help them in every way.

### 4. THE OFFICERS' PLEDGE

The officers may then repeat together the following resolve.

*Officers* — Most Blessed Virgin, — Mother of God—and Queen of our Sodality—we, the newly appointed officers, —most faithfully resolve—with the help of thy gracious intercession—faithfully to endeavor—to be worthy of the trust—which has been imposed upon us.

We will ourselves study—to obey the rules—and to practice the spirit of the Sodality—and will endeavor—to encourage our fellow members—to be good and worthy Sodallists.—We will look on ourselves—as bound by a special loyalty and honor—to promote in every way—the good of the Sodality—and to endeavor that it may be worthy—of thy great name.

Obtain for us, most faithful Mother,—the grace and fervor—so to carry on—the work of the Sodality—in accordance with the guidance—of our Director—that our Sodality—may fulfill in all things—its threefold purpose—of personal piety,—the help of our neighbor,—and the defense and spread of our holy faith,—for the glory of thy name—and that of thy most holy Son.—Amen.

*All*—Mary with her loving Son  
Bless us each and every one.

## Council Meetings

When the Council is called together, it is well to have some short prayers at the beginning and the end of the meeting. Those already given for the general meeting may be employed, now one and now another being said, as time allows. It is befitting that the council meeting should begin with prayer to the Holy Ghost, and conclude with an invocation of the Blessed Mother.

## The Solemn Renewal of the Act of Consecration

On feasts of the Blessed Virgin it is well from time to time to have a solemn renewal of the Act of Consecration. On these occasions members who cannot be present may be asked to send in a signed copy of the Act of Consecration, to be placed before the statue of the Blessed Virgin. The act may be said by the Prefect or the Director, who recites it phrase by phrase, while the rest of the Sodality repeat each phrase in unison. In the ceremonies for the reception of members the Act of Consecration of St. Francis de Sales was given. This may be used, or the following act written by St. John Berchmans, or any other act approved by the Church.

Holy Mary,—Virgin Mother of God,—  
I (*mention your name in a low voice*)  
choose thee this day—to be my Queen,—  
my Patroness—and my Advocate,—and  
I firmly purpose never to desert thee—  
and never to say or do—anything against  
thee—and never to permit others—to do  
anything against thy honor.—Receive  
me, then,—I pray thee,—for thy servant  
forever;—aid me in my every action—  
and desert me not—at the hour of my  
death.—Amen.



## Meetings of the Sections

These meetings may be held as often or as seldom as the work requires. They are essentially business meetings and hence should follow the ordinary program of such meetings. Beginning with a prayer to the Holy Ghost, the president of the section should call the meeting to order and request the secretary to call the roll and read the minutes of the preceding meeting. Unfinished business will then be in order, then new business. A prayer to the Blessed Virgin will conclude the section meeting.

For details about the organization and management of the sections see "Social Organization in Parishes."

## Special Feasts

The rules of the Sodality declare that "The Sodality every year should celebrate its titular feasts with some religious solemnities. To the greater praise and glory of the Blessed Virgin, the principal patroness, it would be well to have a novena or a devout triduum before her titular feasts. Let these feasts be made solemn, and in general let all public exercises be conducted with a display easily within the Sodality's means." (*Rules 10 and 11.*)

For the celebration of these feasts the Director and officers should draw up beforehand a plan of ceremonies. The celebration may be made religious, literary and social. A solemn Mass, at which the Sodalists receive communion, may begin the day, and in the evening the Sodality may give a program of addresses, songs, and perhaps a short dramatic representation in honor of the Blessed Virgin, followed by a social period at which light refreshments are served to the Sodalists and their invited friends.

These programs may be prepared with a view to the local conditions, keeping in mind what will best please the Sodalists and serve to arouse their devotion and interest in the celebration of the feast.

## The Offices of the Blessed Virgin

According to the rules, the regular meetings should usually include "singing of Matins or Vespers of the Little Office of Our Lady, according as the meeting occurs in the morning or the evening. The recitation or singing of some other office of Our Lady may be substituted." In fact, as we have said, it is advisable to vary the office from time to time, since by always saying the same one the Sodalists sometimes grow so accustomed to it as to lose interest and forget what they are saying. We shall give the Matins and Vespers referred to, and shall add the Little Office of the Immaculate Conception together with Lauds of the Office of the Dead so that the Sodalists may have their choice.

# Vespers of Our Lady Immaculate

PARTLY BUTE'S TRANSLATION

All stand

Our Father (*inaudibly*)

Hail Mary (*inaudibly*)

PREFECT—Make haste, O God, to deliver me:

All make the sign of the cross.

ALL—Make haste to help me, O Lord!

PREF.—Glory be to the Father, and to the Son, and to the Holy Ghost.

ALL—As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia!

From Septuagesima to Easter, *Alleluia* is replaced by:

PREF.—Ceaseless praise to thee be given,

ALL—O eternal King of Heaven!

ANTIPHON

FIRST ASST.—Thou art all fair, O Mary; there is no spot of original sin in thee.

PSALM 109

SECOND ASST.—The Lord said unto my Lord:

LEFT—Sit Thou at My right hand,

The Assistant says the first few words of the first verse of each Psalm; the remainder is recited by the same side. Sit down.

RIGHT—Until I make Thine enemies Thy footstool.

LEFT—The Lord shall send the rod of Thy strength out of Sion: rule Thou in the midst of Thine enemies.

R.—Thine shall be the dominion in the day of Thy power, amid the brightness of the saints: from the womb, before the day-star, have I begotten Thee.

L.—The Lord hath sworn and will not repent: Thou art a priest forever after the order of Melchisedech.

R.—The Lord at Thy right hand hath broken kings in the day of His wrath.

L.—He shall judge among the heathen; He shall fill the ruins; He shall crush the heads in the land of many.

R.—He shall drink of the brook in the way; therefore shall He lift up His Head.

L.—Glory be to the Father, and to the Son, and to the Holy Ghost.

*R.*—As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Assistants rise. They take their seats after the first verse of the Psalm. So at each Psalm.

## ANTIPHON

*1A.*—Thou art all fair, O Mary; there is no spot of original sin in thee.

## ANTIPHON

*2A.*—Thy raiment is white as snow, and thy countenance as the sun.

## PSALM 112

*1A.*—Praise the Lord, O ye His servants,

*R.*—Praise the name of the Lord!

*L.*—Blessed be the name of the Lord from this time forth and forevermore!

*R.*—From the rising of the sun unto the going down of the same the name of the Lord is to be praised!

*L.*—The Lord is high above all nations, and His glory above the heavens.

*R.*—Who is like unto the Lord our God, who dwelleth on high, and beholdeth what is lowly in heaven and on earth?

*L.*—He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill,

*R.*—That He may set him with princes; even with the princes of His people.

*L.*—He makes the barren woman to keep house, a joyful mother of children.

*R.*—Glory be to the Father, and to the Son, and to the Holy Ghost.

*L.*—As it was in the beginning, is now and ever shall be, world without end. Amen.

## ANTIPHON

*2A.*—Thy raiment is white as snow and thy countenance as the sun!

## ANTIPHON

*1A.*—Thou art the exultation of Jerusalem; thou art the rejoicing of Israel; thou art the glory of our nation!

## PSALM 121

*2A.*—I was glad at the things that were said unto me:

*L.*—We shall go into the house of the Lord.

*R.*—Our feet have been wont to stand within thy courts, O Jerusalem!

*L.*—Jerusalem, that is builded as a city that is compact together.

*R.*—For thither have the tribes gone up, the tribes of the Lord, the testimony

of Israel, to give praise to the name of the Lord.

*L.*—For there are set thrones for judgment, thrones upon the house of David.

*R.*—Pray for the peace of Jerusalem: be there plenty of them that love thee.

*L.*—Peace be within thy strength and plenty within thy towers.

*R.*—For the sake of my brethren and companions I have said: Peace be with thee.

*L.*—Because of the house of the Lord our God, I have sought thy good.

.. *R.*—Glory be to the Father, and to the Son, and to the Holy Ghost.

*L.*—As it was in the beginning, is now, and ever shall be, world without end. Amen.

#### ANTIPHON

*1A.*—Thou art the exultation of Jerusalem; thou art the rejoicing of Israel; thou art the glory of our nation!

#### ANTIPHON

*2A.*—O Virgin Mary, blessed art thou of the most High God, above all women upon the earth!



PSALM 126

*IA.*—Except that the Lord build the house,—

*R.*—They have labored in vain that build it.

*L.*—Except that the Lord keep the city, he watcheth in vain that keepeth it.

*R.*—It is vain for you to rise up before the light; rise ye after you have sitten, ye that eat the bread of sorrow; when He hath given His beloved sleep.

*L.*—Lo, children are a heritage of the Lord; the fruit of the womb is his reward.

*R.*—As arrows are in the hand of a mighty man, so are the children of them that have been shaken.

*L.*—Happy is the man that hath filled his desire with them; he shall not be ashamed when he speaketh with his enemies in the gate.

*R.*—Glory be to the Father, and to the Son, and to the Holy Ghost.

*L.*—As it was in the beginning, is now, and ever shall be, world without end. Amen.

2*A.*—O Virgin Mary, blessed art thou of the most high God, above all the women upon earth!

## ANTIPHON

1*A.*—Draw us, Maiden undefiled; we will run after thee in the odor of thy perfumes.

## PSALM 147

2*A.*—Praise the Lord, O Jerusalem!—

*L.*—Praise thy God, O Sion!

*R.*—For He hath strengthened the bars of thy gates; He hath blessed thy children within thee.

*L.*—He hath made peace in thy borders and filleth thee with the finest of the wheat.

*R.*—He sendeth forth His commandments upon earth; swiftly runneth His word.

*L.*—He giveth snow like wool: He scattereth the hoar-frost like ashes:

*R.*—He casteth forth like ice morsels; who shall stand before His cold?

*L.*—He shall send out His word and melt them; His wind shall blow, and the waters shall run.

*R.*—He showeth His word unto Jacob,  
His statutes and His judgment unto  
Israel.

*L.*—He hath not dealt so with every  
nation; neither hath He made known to  
them His judgments.

*R.*—Glory be to the Father, and to  
the Son, and to the Holy Ghost.

*L.*—As it was in the beginning, is  
now, and ever shall be, world without  
end. Amen.

ANTIPHON

*IA.*—Draw us, Maiden undefiled; we  
will run after thee in the odor of thy  
perfumes.

CHAPTER

All stand.

*Pref.*—The Lord possessed me in the  
beginning of His ways, before His works  
of old. I was ordained from everlasting,  
from the beginning or ever the earth  
was. When there were no depths I was  
conceived.

*All*—Thanks be to God.

AVE MARIS STELLA

All kneel.

*Pref.*—Hail bright Star of Ocean,  
God's own Mother blest;

Ever sinless Virgin,  
Gate of heavenly rest!

All stand.

*All*—Taking that sweet *Ave*  
Which from Gabriel came,  
Peace confirm within us,  
Changing *Eva's* name.

*Pref.*—Break the captives' fetters.  
Light on blindness pour,  
All our ills expelling,  
Every bliss implore.

*All*—Show thyself a Mother:  
May the Word Divine,  
Born for us, thine infant,  
Hear our prayers thro' thine.

*Pref.*—Virgin of all virgins,  
To thy shelter take us;  
Gentlest of the gentle!  
Chaste and gentle make us.

*All*—Keep our life all spotless,  
Make our way secure,  
Till we find in Jesus  
Joy forevermore.

*Pref.*—Through the highest heaven,  
To that mighty Three,  
Father, Son and Spirit,  
One same glory be. Amen.

*Assts.*—Maiden Mother of God, thy stainless conception

*All*—Was a message of joy to the whole world.

ANTIPHON

*2A.*—All generations shall call me blessed, because He that is mighty hath done to me great things.

THE SONG OF THE BLESSED VIRGIN

All make the sign of the cross.

*1A.*—My soul—

*R.*—Doth magnify the Lord!

*L.*—And my spirit hath rejoiced in God my Savior!

*R.*—Because He hath regarded the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed:

*L.*—Because He that is mighty hath done to me great things, and holy is His name!

*R.*—And His mercy is on them that fear Him, from generation to generation.

*L.*—He hath showed strength in His arm, He hath scattered the proud in the conceit of their heart.

*R.*—He hath put down the mighty from their seat, and exalted them of low degree.

*L.*—He hath filled the hungry with good things, and the rich He hath sent empty away.

*R.*—He hath holpen His servant Israel, in remembrance of His mercy,

*L.*—As He spake to our fathers, to Abraham and to His seed forever.

*R.*—Glory be to the Father, and to the Son, and to the Holy Ghost.

*L.*—As it was in the beginning, is now, and ever shall be, world without end. Amen.

#### ANTIPHON

*2A.*—All generations shall call me blessed, because He that is mighty hath done to me great things.

*Pref.*—The Lord be with you,

*All*—And with thy spirit.

*Pref.*— Let us pray.

All kneel.

By the Immaculate Conception of the Virgin Mary, thou didst provide, O God, a dwelling fit for thy Son; grant, we be-

seech thee, that as through the death of the same thy Son thou didst keep her from every taint, so we also, by her intercession, may come unto thee free from sin. Through the same our Lord Jesus Christ, thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end.

*All—Amen.*

Our Father (*inaudibly*)

*Pref.—*The Lord give us His peace,

*All—*And life everlasting. Amen.

All kneel: except from First Vespers of Saturday up to Second Vespers on Sunday and during Paschal time, when all stand.

#### ANTIPHON

Hail, Holy Queen, Mother of Mercy, our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this vale of tears! Turn, then, most gracious advocate, thine eyes of mercy towards us, and after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

*Pref.—*Pray for us, O holy Mother of God.

*All*—That we may be made worthy of the promises of Christ.

*Pref.*— Let us pray

O Almighty and everlasting God, who by the coöperation of the Holy Ghost, didst make ready the body and the soul of the glorious Virgin and Mother Mary to become a meet dwelling for thy Son, grant, we beseech thee, that as we rejoice in her memory, so by her devoted intercession we may be freed from the evils that hang over us, and from everlasting death. Through the same Christ our Lord.

*All*—Amen.

*Pref.*—May the divine assistance remain always with us.

*All*—Amen.

Continue, in regular meetings, as at p. 80.



Little Office of  
The Immaculate Conception

FATHER GEORGE JOHNSON'S TRANSLATION

MATINS AND LAUDS

Kneel.

*Pref.*—Awake, my lips! your hymn of praise begin

*All*—To her, the Virgin blest, who knew no sin!

*Pref.*—O Lady, soon unto mine aid incline:

*All*—And strongly shield me from the foe malign!

*Pref.*—Glory be to the Father, and to the Son, and to the Holy Ghost.

*All*—As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia!

From Septuagesima to Easter *Alleluia* is replaced by:

*Pref.*—Ceaseless praise to thee be given.

*All*—O eternal King of Heaven!

## HYMN

Stand.

*Pref.*—Hail, Lady, hail, our earthly  
Queen,  
And mistress fair of worlds unseen!  
Hail, virgin, sprung from soil terrene,  
Yet robed in peerless purity!

*All*—Hail star of morning, shining fair!  
Hail, full of grace beyond compare!  
O Lady, list thy children's prayer,  
And haste to heal their misery!

*Pref.*—Of old, ere time had yet begun,  
God destined thee His chosen one,  
And made thee Mother of His Son,  
His Word of equal deity,

*All*—By whom the starry skies He made,  
And earth and sea in pomp arrayed;  
Thou wert His spotless bride; no shade  
Of Adam's sin e'er sullied thee!

Amen.

*Pref.*—God chose her and forechose  
her;

*All*—In His own dwelling-place He  
set up her abode.

*Pref.*—O Lady, guard my prayer:

*All*—And let my cry come unto thee!

Kneel.

*Pref.*— Let us pray

Holy Mary, Queen of Heaven, Mother of Our Lord Jesus Christ, and Mistress of earth, thou forsakest no one and despisest no one! Deign, then, O Lady, to turn upon me thine eyes of tender love, and from thy dear Son obtain for me the forgiveness of all my sins. So that I, who now devoutly cherish the memory of thy holy Immaculate Conception, may in the life to come attain the prize of bliss everlasting; by His gift whom thou, ever virgin, didst bring forth, Jesus Christ, Our Lord, who with the Father and the Holy Ghost, in Trinity all-perfect, liveth and reigneth God, forever and ever.

*All*—Amen.

*Pref.*—O Lady, guard my prayer:

*All*—And let my cry come unto thee!

*Pref.*—Let us bless the Lord:

*All*—Thanks be to God!

*Pref.*—May the souls of the faithful

departed, through the mercy of God, rest in peace.

*All*—Amen.

PRIME

*Pref.*—O Lady, soon unto mine aid incline:

*All*—And strongly shield me from the foe malign!

*Pref.*—Glory be to the Father, and to the Son, and to the Holy Ghost.

*All*—As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia!

From Septuagesima to Easter *Alleluia* is replaced by:

*Pref.*—Ceaseless praise to thee be given,

*All*—O eternal King of Heaven!

HYMN

Stand.

*Pref.*—Hail, Virgin, Wisdom's fairest shrine!

God's temple wrought in rare design,  
Whose mystic columns intertwine  
In sevenfold magnificence!

*All*—Alone of all our mortal race  
Thou wast preserved from sin's least  
trace

As soon as e'er thy soul found place  
Within its fleshly cerements!

*Pref.*—O Angel Queen! 'Tis ours to  
claim

For thee a mother's dearer name!  
O Gate of Heaven! New-risen flame  
Of Israel's deliverance!

*All*—To demon hordes thou art more  
dread

Than armed hosts to battle led;  
Our refuge be when life is fled,  
Our haven midst its turbulence!  
Amen.

*Pref.*—In the Holy Ghost He created  
her:

*All*—And He poured her out upon all  
His works.

*Pref.*—O Lady, guard my prayer:

*All*—And let my cry come unto thee!

Kneel.

*Pref.*— Let us pray

Holy Mary, Queen of Heaven, Mother  
of Our Lord Jesus Christ, and Mistress  
of earth, thou forsakest no one, and

despisest no one! Deign, then, O Lady, to turn upon me thine eyes of tender love, and from thy dear Son obtain for me the forgiveness of all my sins. So that I, who now devoutly cherish the memory of thy holy Immaculate Conception, may in the life to come attain the prize of bliss everlasting; by His gift whom thou, ever virgin, didst bring forth, Jesus Christ, Our Lord, who with the Father and the Holy Ghost in Trinity all-perfect liveth and reigneth God, forever and ever.

*All*—Amen.

*Pref.*—O Lady, guard my prayer:

*All*—And let my cry come unto thee!

*Pref.*—Let us bless the Lord:

*All*—Thanks be to God.

*Pref.*—May the souls of the faithful departed, through the mercy of God, rest in peace.

*All*—Amen.

#### TIERCE

*Pref.*—O Lady, soon unto my aid incline:

*All*—And strongly shield me from the foe malign!

*Pref.*—Glory be to the Father, and to the Son, and to the Holy Ghost.

*All*—As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia!

From Septuagesima to Easter *Alleluia* is replaced by :

*Pref.*—Ceaseless praise to thee be given,

*All*—O eternal King of Heaven!

#### HYMN

Stand.

*Pref.*—Hail, ark that held God's treaty stone!

Hail, Solomon's prefigured throne!

Hail, burning bush to Moses shown!

Rainbow of peace perpetual!

*All*—Hail, rod of Jesse, blossom-crowned!

Hail, fleece heaven-dewed 'mid arid ground!

Hail, honeycomb by Samson found!

Blest portal of Emmanuel!

*Pref.*—Could Christ thy Son, who took from thee

His flesh of frail mortality.

Do aught but keep forever free  
From Eva's taint original

*All*—That mother whom He chose of old,  
With love no mortal tongue hath told,  
The only one of human mould,  
Immaculate, all-beautiful?

Amen.

*Pref.*—My dwelling is in the highest:

*All*—And my throne is on the pillar of  
the cloud.

*Pref.*—O Lady, guard my prayer:

*All*—And let my cry come unto thee!

Kneel.

*Pref.*— Let us pray

Holy Mary, Queen of Heaven, Mother of Our Lord Jesus Christ, and Mistress of earth, thou forsakest no one, and despisest no one! Deign, then, O Lady, to turn upon me thine eyes of tender love, and from thy dear Son obtain for me the forgiveness of all my sins. So that I, who now devoutly cherish the memory of thy holy Immaculate Conception, may in the life to come attain the prize of bliss everlasting; by His gift whom thou, ever virgin, didst bring forth, Jesus Christ Our Lord, who with



the Father and the Holy Ghost, in Trinity all-perfect, liveth and reigneth God, forever and ever.

*All*—Amen.

*Pref.*—O Lady, guard my prayer:

*All*—And let my cry come unto thee!

*Pref.*—Let us bless the Lord:

*All*—Thanks be to God!

*Pref.*—May the souls of the faithful departed, through the mercy of God, rest in peace.

*All*—Amen.

## SEXT

*Pref.*—O Lady, soon unto mine aid incline:

*All*—And strongly shield me from the foe malign!

*Pref.*—Glory be to the Father, and to the Son, and to the Holy Ghost!

*All*—As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia!

From Septuagesima to Easter *Alleluia* is replaced by:

*Pref.*—Ceaseless praise to thee be given.

*All*—O eternal King of Heaven!

## HYMN

Stand.

*Pref.*—Hail, Virgin Mother, in whose  
breast

The Triune God once dwelt a guest!  
Thou art the joy of angels blest,  
Secretest cell of purity!

*All*—The solace thou of all who mourn,  
Fair garden free from every thorn!  
The martyr's palm by thee is borne,  
Thou cedar-tree of chastity!

*Pref.*—Hail, hallowed land, whose sacred  
state

To priestly rites was consecrate,  
Of sin's foul touch inviolate  
In heaven-bestowed immunity!

*All*—Fair city, ruled by king divine,  
Morn's gate, whence orient splendors  
shine,

The plentitude of grace is thine,  
O Queen of every sanctity!  
Amen.

*Pref.*—As a lily in the midst of thorns:

*All*—So is my beloved among the  
daughters of Adam.

*Pref.*—O Lady, guard my prayer:

*All*—And let my cry come unto thee!

Kneel.

*Pref.*— Let us pray

Holy Mary, Queen of Heaven, Mother of Our Lord Jesus Christ, and Mistress of earth, thou forsaket no one, and despisest no one! Deign, then, O Lady, to turn upon me thine eyes of tender love, and from thy dear Son obtain for me the forgiveness of all my sins. So that I, who now devoutly cherish the memory of thy holy Immaculate Conception, may in the life to come attain the prize of bliss everlasting: by His gift whom thou, ever virgin, didst bring forth, Jesus Christ, Our Lord, who with the Father and the Holy Ghost, in Trinity all-perfect, liveth and reigneth God, forever and ever.

*All*—Amen.

*Pref.*—O Lady, guard my prayer:

*All*—And let my cry come unto thee!

*Pref.*—Let us bless the Lord:

*All*—Thanks be to God!

*Pref.*—May the souls of the faithful departed, through the mercy of God, rest in peace.

*All*—Amen.

## NONE

*Pref.*—O Lady, soon unto mine aid incline

*All*—And strongly shield me from the foe malign!

*Pref.*—Glory be to the Father, and to the Son, and to the Holy Ghost.

*All*—As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia!

From Septuagesima to Easter *Alleluia* is replaced by :

*Pref*—Ceaseless praise to thee be given,

*All*—O eternal King of Heaven!

## HYMN

Stand.

*Pref.*—Hail, city of refuge, David's tower,

Our strong defence in battle's hour,  
Whose ramparts firm defy the power  
Of hell in all its panoply!

*All*—Thy soul, when first from God it came,  
So burned with love's celestial flame

That Satan's might and sin's fell name  
Lost all their evil potency!

*Pref.*—Thrice blessed Judith, valiant-souled!

'Twas thine in sweet embrace to hold  
The Christ, as Abisag of old

Nursed David's second infancy!

*All*—As Rachel's son, in Pharaoh's day,  
Saved all his race from sure decay,

Thy Son did once our ransom pay  
From worse than Egypt's slavery!

Amen.

*Pref.*—All fair art thou, my loved one;

*All*—And the primal stain was never  
in thee.

*Pref.*—O Lady, guard my prayer:

*All*—And let my cry come unto thee!

Kneel.

*Pref.*— Let us pray

Holy Mary, Queen of Heaven, Mother  
of Our Lord Jesus Christ, and Mistress  
of earth, thou forsakest no one, and de-  
spisest no one! Deign, then, O Lady, to  
turn upon me thine eyes of tender love,  
and from thy dear Son obtain for me the  
forgiveness of all my sins. So that I,  
who now devoutly cherish the memory

of thy holy Immaculate Conception, may in the life to come attain the prize of bliss everlasting; by His gift whom thou, ever virgin, didst bring forth, Jesus Christ Our Lord, who with the Father and the Holy Ghost, in Trinity all-perfect, liveth and reigneth God, forever and ever.

*All*—Amen.

*Pref.*—O Lady, guard my prayer:

*All*—And let my cry come unto thee!

*Pref.*—Let us bless the Lord:

*All*—Thanks be to God!

*Pref.*—May the souls of the faithful departed, through the mercy of God, rest in peace.

*All*—Amen.

#### VESPERS

*Pref.*—O Lady, soon unto mine aid incline:

*All*—And strongly shield me from the foe malign!

*Pref.*—Glory be to the Father, and to the Son, and to the Holy Ghost.

*All*—As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia!

From Septuagesima to Easter *Alleluia* is replaced by :

*Pref.*—Ceaseless praise to thee be given,

*All*—O eternal King of Heaven !

## HYMN

Stand.

*Pref.*—Hail, dial whereon time's laws  
were stayed

More wondrously than when the shade  
Crept back on that King Achaz made,  
And God took man's humanity,

*All*—That man from nature's low estate  
To heights divine might penetrate,  
Than angels less in worth innate  
Thro' Christ of nobler destiny !

*Pref.*—Brighter than suns of earthly days,  
Celestial glories round thee blaze,  
More fair than morn's refulgent rays,  
That flame in eastern majesty,

*All*—Or when the moon, with silvery  
light,

Soft shines on wanderers lost at night !  
Chaste lily sin could never blight,  
The serpent's head was crushed by  
thee !

Amen.

*Pref.*—I made to arise in the heavens  
a light that never faileth:

*All*—And as a cloud I covered all the  
earth.

*Pref.*—O Lady, guard my prayer:

*All*—And let my cry come unto thee!

Kneel.

*Pref.*           Let us pray

Holy Mary, Queen of Heaven, Mother  
of Our Lord Jesus Christ, and Mistress  
of earth, thou forsakest no one, and de-  
spisest no one! Deign, then, O Lady, to  
turn upon me thine eyes of tender love,  
and from thy dear Son obtain for me the  
forgiveness of all my sins. So that I,  
who now devoutly cherish the memory of  
thy holy Immaculate Conception, may in  
the life to come attain the prize of bliss  
everlasting; by His gift whom thou,  
ever virgin, didst bring forth, Jesus  
Christ Our Lord, who with the Father  
and the Holy Ghost, in Trinity all-per-  
fect, liveth and reigneth God, forever  
and ever.

*All*—Amen.

*Pref.*—O Lady, guard my prayer!

*All*—And let my cry come unto thee!



*Pref.*—Let us bless the Lord:

*All*—Thanks be to God!

*Pref.*—May the souls of the faithful departed, through the mercy of God, rest in peace.

*All*—Amen.

## COMPLINE

*Pref.*—May Jesus Christ, thy Son, be appeased by thy prayers, O Lady, and convert our hearts:

*All*—And turn away from us His wrath.

*Pref.*—O Lady, soon unto mine aid incline:

*All*—And strongly shield me from the foe malign!

*Pref.*—Glory be to the Father, and to the Son, and to the Holy Ghost.

*All*—As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia!

From Septuagesima to Easter *Alleluia* is replaced by:

*Pref.*—Ceaseless praise to thee be given,

*All*—O eternal King of Heaven!

## HYMN

Stand.

*Pref.*—Hail Virgin, root of flower divine,  
God's sinless mother, Queen benign!  
Thy brow encircling stars entwine,  
A crown of immortality!

*All*—All purity to angels known  
Is less, far less, than is thine own;  
Thou standest close beside God's throne,  
Arrayed in robes of majesty!

*Pref.*—O thou who art all full of grace,  
The hope of Adam's fallen race,  
Bright star whose beams no storms  
efface,

The shipwrecked soul's security,

*All*—Thro' thee, who art the gate of rest,  
The strength of those by sin oppressed,  
May we at last among the blessed  
See God for all eternity!

Amen.

*Pref.*—Thy name, O Mary, is as oil  
poured out:

*All*—Thy children have loved thee ex-  
ceeding much.

*Pref.*—O Lady, guard my prayer:

*All*—And let my cry come unto thee!

Kneel.

*Pref.*— Let us pray

Holy Mary, Queen of Heaven, Mother of Our Lord Jesus Christ, and Mistress of earth, thou forsakest no one, and despisest no one! Deign, then, O Lady, to turn upon me thine eyes of tender love, and from thy dear Son obtain for me the forgiveness of all my sins. So that I, who now devoutly cherish the memory of thy holy Immaculate Conception, may in the life to come obtain the prize of bliss everlasting: by His gift whom thou, ever virgin, didst bring forth, Jesus Christ Our Lord, who with the Father and the Holy Ghost, in Trinity all-perfect, liveth and reigneth God, forever and ever.

*All*—Amen.

*Pref.*—O Lady, guard my prayer:

*All*—And let my cry come unto thee!

*Pref.*—Let us bless the Lord:

*All*—Thanks be to God!

*Pref.*—May the souls of the faithful departed, through the mercy of God, rest in peace.

*All*—Amen.

Stand.

*Pref.*—From suppliant hearts to thee we  
raise,

Sweet Mother, this our hymn of praise—  
To thee whose gentle love outweighs  
Thy children's loving trust in thee!

*All*—Keep thou our ways whate'er be-  
tide,

Thro' prosperous paths our footsteps  
guide,

And stand our parting souls beside,  
In death's dark hour of agony!

Amen.

*Pref.*—Thanks be to God!

#### ANTIPHON

*Assts.*—This is the branch in which  
was neither knot of original sin nor rind  
of actual guilt.

*Pref.*—In thy conception, O Virgin,  
thou wast immaculate:

*All*—Pray for us to the Father, whose  
Son was born of thee.

Kneel.

*Pref.*— Let us pray

By the Immaculate Conception of the  
Virgin Mary, thou didst provide, O God,  
a dwelling fit for thy Son: grant, we  
beseech thee, that as through the death

of the same thy Son thou didst keep her from every taint, so we also by her intercession may come unto thee free from sin. Through the same Christ our Lord.

*All—Amen.*

Continue at regular meetings as in the Ceremonial, p. 80.

## Lauds from the Office of the Dead

BUTE'S TRANSLATION

Kneel.

Our Father (*inaudibly*)  
Hail Mary (*inaudibly*)

All stand.

ANTIPHON

*First Asst.*—The bones which Thou hast broken shall rejoice.

PSALM 50

*Second Asst.*—Have mercy upon me, O Lord,—

*Left*—After thy great mercy.

The Assistant says the first few words of the first verse of each Psalm; the remainder is recited by the same side. All sit down.

*Right*—And according to the multi-

tude of thy tender mercies blot out my transgressions.

*L.*—Wash me thoroughly from mine iniquity and cleanse me from my sin.

*R.*—For I acknowledge my transgression, and my sin is always before me.

*L.*—Against thee, thee only, have I sinned and done evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou art judged.

*R.*—For behold, I was shapen in iniquity, and in sin did my mother conceive me.

*L.*—For behold thou desirest truth: the hidden secrets of thy wisdom thou hast made manifest unto me.

*R.*—Sprinkle me with hyssop and I shall be clean; wash me and I shall be whiter than snow.

*L.*—Make me to hear joy and gladness, that the bones which thou hast broken may rejoice.

*R.*—Hide thy face from my sins, and blot out all my iniquities.

*L.*—Create in me a clean heart, O God, and renew a right spirit within me.

*R.*—Cast me not away from thy pres-

ence and take not thy holy Spirit from me.

*L.*—Restore unto me the joy of my salvation and uphold me with thy free spirit.

*R.*—Then I will teach transgressors thy ways and sinners shall be converted unto thee.

*L.*—Deliver me from blood-guiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of thy righteousness.

*R.*—O Lord, open thou my lips, and my mouth shall show forth thy praise

*L.*—For thou desirest not sacrifice, else would I give it: thou delightest not in burnt-offering.

*R.*—The sacrifice of God is a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.

*L.*—O Lord, grant them eternal rest,

*R.*—And let the everlasting light shine upon them.

#### ANTIPHON

*IA.*—The bones which thou hast broken shall rejoice.

## ANTIPHON

*2A.*—From the gates of the grave deliver my soul, O Lord!

## THE SONG OF EZECHIAS

*1A.*—I said: In the midst of my days,

*R.*—I shall go to the gates of the grave.

*L.*—I looked for the residue of my years. I said: I shall not see the Lord my God in the land of the living!

*R.*—I shall behold man no more with the dwellers in the land of rest.

*L.*—Mine age is departed and is rolled up from me, as a shepherd's tent.

*R.*—My life is cut off as by a weaver; my web was scarce begun when He cut me off; from day even to night wilt thou make an end of me.

*L.*—I thought I might live till morning; as a lion, so doth He break all my bones.

*R.*—From day even to night wilt thou make an end of me: like a swallow's fledgling, so did I twitter; I did coo as a dove.

*L.*—Mine eyes fail with looking upward.

*R.*—O Lord, I am seized; undertake for me. What shall I say, or what will



He answer me, seeing Himself hath done it?

*L.*—I will call to remembrance before thee all my years, in the bitterness of my soul.

*R.*—O Lord, if by these things men live and in such things is the life of my spirit, so wilt thou chasten me and make me to live; behold, mine anguish is turned into peace.

*L.*—But thou hast delivered my soul from destruction: thou hast cast all my sins behind thy back.

*R.*—For the grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth.

*L.*—The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.

*R.*—O Lord, save me, and we will sing our songs all the days of our life in the house of the Lord.

*L.*—O Lord, grant them eternal rest,

*R.*—And let the everlasting light shine upon them!

## ANTIPHON

2*A.*—From the gate of the grave deliver my soul, O Lord!

## ANTIPHON

1*A.*—Let everything that hath breath praise the Lord!

## PSALM 150

2*A.*—Praise the Lord in His sanctuary!

*L.*—Praise Him in the firmament of His power!

*R.*—Praise ye Him in His mighty acts! Praise ye Him according to His excellent greatness!

*L.*—Praise Him with the soul of the trumpet! Praise Him with stringed instruments and organs!

*L.*—Praise Him upon the loud cymbals! Praise Him upon the high-sounding cymbals! Let everything that hath breath praise the Lord!

*R.*—O Lord, grant them eternal rest,

*L.*—And let everlasting light shine upon them!

## ANTIPHON

*IA.*—Let everything that hath breath  
praise the Lord!

Stand.

*Assts.*—I heard a voice from heaven  
saying unto me,

*All*—Blessed are the dead which die in  
the Lord.

## ANTIPHON

*2A.*—I am the resurrection and the  
life: he that believeth in Me, though he  
were dead, yet shall he live; and whoso-  
ever liveth and believeth in Me, shall  
never die.

## THE SONG OF ZACHARY

Make the sign of the cross.

*IA.*—Blessed be the Lord God of  
Israel;—

*R.*—For He hath visited and redeemed  
His people!

*L.*—And He hath raised up a horn of  
salvation for us in the house of His ser-  
vant David:

*R.*—As He spake by the mouth of His  
holy Prophets, which have been since  
the world began:

*L.*—That we should be saved from our enemies, and from the hand of all that hate us:

*R.*—To perform the mercy promised to our fathers; and to remember His holy covenant,

*L.*—The oath which He swore to our Father Abraham, that He would grant unto us.

*R.*—That we (being delivered out of the hand of our enemies,) might serve Him without fear,

*L.*—In holiness and righteousness before Him, all the days of our life.

*R.*—And thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways;

*L.*—To give knowledge of salvation unto His people, by the remission of their sins:

*R.*—Through the tender mercies of our God, whereby the Day-spring from on high hath visited us:

*L.*—To give light to them that sit in darkness, and in the shadow of death; to guide our feet into the way of peace.

*R.*—O Lord, grant them eternal rest,

*L.*—And let the everlasting light shine upon them!

## ANTIPHON

*2A.*—I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die.

Stand.

*Pref.*—Our Father, etc. (*inaudibly*).  
And lead us not into temptation,

*All*—But deliver us from evil.

## PSALM 129

(50 days' Indulgence).

*Pref.*—Out of the depths have I cried unto thee, O Lord! Lord, hear my voice.

*All*—Let thine ears be attentive to the voice of my supplication.

*Pref.*—If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

*All*—For there is forgiveness with thee: because of thy law, I have waited for thee, O Lord!

*Pref.*—My soul hath waited on His word: my soul hath hoped in the Lord.

*All*—From the morning watch even until night, let Israel hope in the Lord.

*Pref.*—For with the Lord there is mercy, and with Him plenteous redemption.

*All*—And He shall redeem Israel from all his iniquities.

*Pref.*—O Lord, grant them eternal rest,

*All*—And let the everlasting light shine upon them!

*Pref.*—From the gates of the grave

*All*—Deliver their souls, O Lord!

*Pref.*—May they rest in peace.

*All*—Amen.

*Pref.*—Hear my prayer, O Lord,

*All*—And let my cry come unto thee,

*Pref.*— Let us pray

The following prayer is said on the death of a member, and no other is then added.

O God, whose way it is to have mercy always and to pardon, we humbly beseech thee for the soul of thy servant (*Name*), which thou hast bidden this day to depart from the world, not to deliver it into the hands of the enemy, nor to forget it forever, but to bid it be taken up by the holy angels and conducted to paradise our home, so that, as it hoped and believed in thee, it may not have to bear the sufferings of hell, but possess

everlasting joys. Through Our Lord Jesus Christ, thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end.

*All—Amen.*

*Pref.—O Lord, grant them eternal rest,*

*All—And let the everlasting light shine upon them!*

*Pref.—May they rest in peace.*

*All—Amen.*

On other occasions one of the two following prayers may be said, and then the last two prayers are added.

**For a man or boy.**

O Lord, incline thy ear to the prayers whereby we humbly call upon thee to set the soul of thy servant (*Name*), which it hath pleased thee to call from this world, in a place of peace and light, and to put him in the company of thy saints.

**For a woman or girl.**

Lord, we beseech thee in the tenderness of thy great mercy to have pity upon the soul of thy servant (*Name*). Purge her from the defilements whereby in this dying body she hath been stained,

and give her inheritance in everlasting salvation.

O God, who yearnest to save the souls of men and art eager to pardon, hear, we beseech thee, the prayers of the Blessed Virgin Mary, our Holy Patron, the saints of the Sodality, and all thy saints, and grant to the departed members and benefactors of our Sodality and our relatives and friends that are dead, speedily to come unto repose without end and the blessed joys of heaven.

O God, who art thyself at once the Maker and the Redeemer of all thy faithful ones, grant unto the souls of thy servants remission of all their sins, that by pious supplication they may attain that indulgence they have ever longed for. Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end.

*All—Amen.*

*Pref.—O Lord, grant them eternal rest,*

*All—And let the everlasting light shine upon them!*

*Pref.—May they rest in peace.*

*All—Amen.*



# Sodality Practices of Piety

## THE THREEFOLD PURPOSE

The duties of the Sodalist may be divided, as we have said, into three spheres of effort. First comes personal goodness. In honor of the Blessed Virgin the Sodalist is to try to increase constantly in personal goodness by using faithfully the means of sanctification offered by the Church and enumerated in the rules of the Sodality. Second, the Sodalist is to work for the help of the neighbor, in honor of the same Blessed Mother, performing works of corporal and spiritual mercy, both in private and as a member of the organized sections of the Sodality. Third, the Sodalist is to work for the spread and defense of the Church in honor of the Mother of God.

We shall here say a few words about some of the chief means of fulfilling this threefold purpose, referring the reader for further details and suggestions to the Sodality books mentioned at the end of this volume.

## Daily or Frequent Attendance at Mass

**L**ET them . . . be present, if they can, at the adorable Sacrifice of the Mass . . . " (*Rule 34 of the Common Rules.*)

Frequent and if possible daily attendance at Mass is urged upon the Sodalists by this Rule 34, and the blessed practice is one of the

greatest means of sanctification offered us by the Church. Daily attendance at Mass is one of the most precious and fruitful of good works. It would be worth while to make any effort and overcome any difficulty in order to get daily to Mass. To assist at Mass is like being present at the very sacrifice of Christ on Calvary; and this is not a mere figure of speech, but the real truth, because the Church teaches us that in the Mass Christ repeats, though in an unbloody manner, the same oblation which he offered in a bloody manner on the cross.

#### WHEN WE COME TO DIE

At the hour of our death hardly any one thing will be more consoling to us than the thought that we have made great sacrifices, if need be, to go to Mass and receive Holy Communion as often as possible. On the other hand, if we neglect this great opportunity, it will be a sorrow to us to have lost so many blessings. By hearing Mass we make reparation for our own sins and those of others. We offer up the most efficacious prayer for ourselves and all who are dear to us. We participate in the merits of Christ's passion; we stand with the Blessed Mother under the cross of her divine Son and offer Him up for the salvation of mankind.

#### A KINGLY PRIESTHOOD

St. Peter declares to all the Catholic flock, "But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people; that you may declare His virtues who hath called you out of darkness into His marvelous light." (1 of St. Peter 2, 9). All the Catho-

He faithful share through baptism in the priesthood of Christ and offer up with Him, when they are present at Mass, the sacrifice of Calvary. The priest indicates this in the canon of the Mass when he says, after making his own commemoration for the living, "Be mindful, O Lord, of thy servants, NN." He continues, "and of all here present, whose faith and devotion are known to thee, for whom we offer, *or who offer up to thee* this sacrifice of praise for themselves, and all who are theirs, for the salvation of their souls and the welfare and protection they hope for, and who now pay their vows to thee, Eternal God, living and true." By this prayer we may see that those who assist at Mass truly partake in the action of the priest in offering up to God "this sacrifice of praise."

#### THE EFFORT REQUIRED

Every Sodalist, therefore, has reason to heed and follow the exhortation of the rules to go daily to Mass. It requires some effort, of course, but consider what trouble you go to every day to be sure to take your meals regularly, to be in time for work, so that you may continue to earn a living. Even to get entertainment people sometimes go to far more trouble than they will take to go to mass each morning. Yet all these things are as nothing in comparison with the value of a single mass, which lasts throughout eternity in its influence and its efficacy.

Do what you can to encourage others, also, to go often to Mass and communion. It is sad to see our great churches almost empty

during the week-day Mass. There are many who could come with a little effort; but they stay away and miss the most precious of all the day's opportunities. Half an hour given to the hearing of Mass may be worth all the rest of the day in its efficacy for heaven and eternity.

#### SOME WAYS OF HEARING MASS DEVOUTLY

There are various ways of hearing Mass which you may use according to your devotion, selecting now one, now the other, as you wish. One of the best ways is to follow the prayers of the priest with the help of the missal, which can be had in an English translation.

The Ordinary of the Mass begins on page 210 of this Manual. When Sodalists attend Mass in a body it is recommended that they say the prayers of this Ordinary aloud together.

At another time you may find more devotion in mental prayer during Mass. Again, think of the hour of your death and pray to God for a happy and holy death through the merits of the Mass, or repeat some well-loved prayer like the Hail Mary, the Our Father, the Memorare, and pause a long time after each phrase until you have drawn the sweetness and significance from every word. At other times you may prefer to say your beads, meditating on the mysteries. At still other times other vocal prayer may appeal to you. The great thing is to keep yourself pliously occupied and to avoid deliberate distractions, while you unite your intention with that of Christ offering Himself to His heavenly Father.

## THE ENDS OF THE MASS

The Mass is a Sacrifice of satisfaction and reparation, of petition, of adoration, and of thanksgiving. During Mass we may dwell on one or the other or on all of these intentions, sorrowing for our sins, offering up our supplications to God for our own needs and for those of others, adoring and praising His Divine Majesty and giving Him thanks for all His goodness and favors.

Or again, during Mass we may reflect on the sufferings of Our Lord, which prepared for us so great a Sacrifice. To obtain for us the benefits of the Mass, the Son of God became man, and suffered and died on Calvary.

The Ordinary of the Mass is given in a subsequent chapter for the convenience of those who wish to use this Sodality Manual during Mass.

## Daily or Frequent Communion

Sodalists are urged by the thirty-ninth rule of the Common Rules to "consider as addressed in a special manner to them the invitation to frequent and daily communion which the Holy See has made to all the faithful." The rule continues earnestly to recommend every Sodalist to "approach the Holy Table often and even daily."

The reasons for this exhortation are many and persuasive. Holy Communion is the food of the soul. If you have need of strength and grace, seek them at the fount of all grace and strength. Every Holy Communion unites us more closely to God, raises us unspeakably

nearer to Him, brings us a vast increase of glory for all eternity.

What we have said of daily Mass applies still more strongly to daily communion. Every worthy communion we have made will be a consolation to us at the hour of death, and we shall long to have gone oftener to receive that Bread from heaven of which Our Lord said, "He that eateth my flesh and drinketh my blood, abideth in me and I in him, and I will raise him up in the last day."

#### THE REQUISITES FOR DAILY RECEIVING

The conditions for daily communion are easy and simple. The late Holy Father Pope Pius X has given them to us in his letter exhorting all the faithful to go to communion frequently and if possible every day. It is required and sufficient for daily communion, he says, to be in the state of grace that is, free from mortal sin, and to go to Holy Communion with a good intention that is not merely out of human respect or custom, but to please God and help our soul.

The Holy Father declares that it is the wish of the Pope, of the Church, and of the heart of Christ Himself that all the faithful who can do so should go to Holy Communion frequently and if possible every day. It is this exhortation which all Sodalists should take to heart.

#### PREPARATION FOR COMMUNION

A good preparation for Holy Communion is important, because we receive grace from the sacraments in proportion as we are well disposed. Hence prepare for your communions by making acts of the pure love of God, which

is the best of dispositions. Say over and over again, "O my God, I love you for your own sake, because you are so good in yourself and so worthy of all my love, and I am sorry for all my sins because they have offended you." Make acts of faith and hope also, and remember that the more your heart is prepared to receive great graces, the more God will fill it with light and strength by the power of this holy sacrament.

Think to yourself how the Blessed Mother prepared for communion, how her heart flamed with faith, hope and charity as she drew near the altar to receive her divine Son, hidden beneath the appearances of food. Unite your heart with hers and ask her to help you to make a very fervent communion.

### A WORTHY THANKSGIVING

The thanksgiving after communion should also be made with great devotion. Stay in church, if you can, a quarter of an hour after Mass, and if you find that you must hurry away, at least preserve recollection and remember the heavenly Visitor you carry in your heart.

It is a good idea to make the intention that all your thoughts, words and actions every morning shall be a thanksgiving for the Communion you have just received. Then, from noon on, you may begin to prepare for the coming communion next morning, similarly making the intention that all you do, think or say that afternoon, may be a preparation to receive Our Lord more worthily and fruitfully on the morrow.

## Mental Prayer

The rules recommend to Sodalists to make a quarter of an hour's mental prayer each day.

Mental prayer—or meditation, as it is sometimes called—differs from vocal prayer in this, that it is made with the mind and the heart, not by motions of the lips. It is really quite easy to make mental prayer if we adopt the right method. Almost anyone can take some favorite vocal prayer like the Hail Mary or the Our Father and turn it into mental prayer by saying the words very slowly, thinking a few moments after each word or phrase of the deep meaning contained therein. Thus the mind and the heart are stirred to prayer and raised to God to praise Him, to consider His mercy, to thank Him for His goodness, to make reparation for evil, to form good resolves.

Another method of making mental prayer is to take some holy book, as for example, the Imitation of Christ or the New Testament, and read it very slowly, pausing from time to time to reflect on the meaning of what we have read. Thus again the mind and heart are stirred up and engaged in holy activity.

This mental prayer strengthens our faith, enkindles hope, increases charity. It exercises the soul—the memory in recalling holy things, the will in making fervent and practical resolves, the intelligence in comprehending better and realizing more the eternal truths. Good reading is a great help to mental prayer.

### SPIRITUAL READING

One of the most important means of increasing in holiness is the regular practice of spiri-



tual reading, the habit of giving at least a quarter of an hour a day to a holy book which will store the memory with good thoughts, inform the intelligence about spiritual things, and move the will to desire what is good and to detect and avoid what is evil.

Every Sodalist should have always a few good books at elbow so as to be able to pick them up from time to time at a leisure moment. Choose some books which are interesting to you personally and at the same time are holy. You will be surprised how attractive pious reading can be and how much good it does your soul.

There is a literature of eternity, an abundance of books the reading of which will bring out your nobler nature. Your better self is always struggling for expression, always striving against the evil influences about you. You will greatly strengthen this better self by regular spiritual reading.

### A HELP TO PRAYER

People sometimes complain that they are distracted in prayer, that they cannot concentrate their thoughts on holy things. One reason is that they are constantly feeding their mind only with what is vulgar or worldly and seldom or never read anything holy or edifying. Their mind, when they are in church, or trying to pray in some other surroundings, merely gives back to them the distractions and trivial interests with which they have fed their memory.

Obtain from the Sodality library some books which you think will be interesting to you. Go

down to the Catholic bookstore and look about you, choosing and buying good books as you would choose furniture for your home. Be sure to have a library of your own to which you add from time to time books that specially please you. Then you can lend them to your friends, and thus exercise the apostolate of good reading for the benefit of those about you. Ask at the Public Library for Catholic books. Have new books purchased in this way, and then keep them in circulation by getting your friends to call for them.

## The Sodality Retreat

According to Rule 9, "There should be a retreat every year for some days, closing with a general communion." It is further stated that the Director shall choose the time of the retreat, its length and order of exercises. Lent is assigned as the best period. "The most fruitful retreat is the kind called 'closed', made away from the world and one's friends." Sometimes Sodality retreats last six or eight days, with instructions every morning and evening. This is authorized by the rules, which say that if the Sodalist cannot give a whole day to the exercises, "it is well to have a retreat last six days, with at least two periods daily, morning and evening or night, with spiritual reading, meditation, conference, holy Mass and beads as the principal exercises." (*Rule 9.*)

One must emphasize that the retreat is made in the minds and hearts of the Sodalists. It is not enough to come to the exercises and listen to instructions. The Sodalists should

besides think deeply, pray earnestly, examine their consciences and make definite, practical and fervent resolutions.

The priest who gives the retreat should be thoroughly familiar with the Sodality, and should from time to time make practical applications drawn from the ideals and rules of the Sodalists. These holy exercises are an excellent occasion for giving the members of the Sodality both a better knowledge of the holy society to which they belong and a deeper appreciation of its ideals and spirit.

#### INWARD RECOLLECTION

Though the retreatants may not be able entirely to withdraw from their usual work, still they ought to preserve an interior recollection, to avoid useless talk, to pray at least with brief, fervent ejaculations as often as possible. They should employ whatever leisure time they have in thinking over the holy suggestions made and the lights and inspirations which they have received during the retreat and in forming definite, practical, resolutions. The real fruit of the retreat is seen after it is over, in the better life, the greater fervor and charity, and the more sincere love of God and the neighbor which the retreatants have gained through these holy exercises.

Those who make the retreat should pray earnestly to Our Lord, His Blessed Mother, their guardian angels, and all the patron saints of those who are making the retreat, so that the grace of God may descend abundantly on all. This charitable prayer, one for the other, brings a special blessing from God.

The practice of taking notes of thoughts and suggestions which strike one forcibly and of writing out resolutions which are brief, practical and sincere is also much to be recommended. These notes and resolutions, if read over once a week,—say, on Sunday morning—will help to refresh the holy inspirations of the retreat and will make practical and definite that good intention which otherwise is so easily lost sight of in the distractions of the world.

### THE CONFESSION DURING RETREAT

The confession at the end of the retreat is, of course, of great importance. It should be very sincere, honest, and complete at least in the sense that whatever causes trouble to the conscience or anxiety to the mind should be gotten rid of. This is the time, to ask advice, whether about some perplexing problem or about a vocation. A retreatant should come out from the confessional cleansed of all serious sins, with a mind at peace and a heart in the friendship of God.

Needless to say, good reading is also an important exercise during the retreat, and it is often assigned from the Imitation of Christ and the New Testament. Those who make the retreat should try to acquire a taste for spiritual things, so that in after life they may continue to practice frequent spiritual reading.

Where there is room it is well to invite to the retreat those who are likely candidates to the Sodality, and it is customary always to have at the end of the retreat a solemn reception of candidates into the Sodality. At

the same time all the former members renew with great fervor their Act of Consecration and offer to God, through the hands of the Blessed Mother, their resolutions of the retreat. (See also "Sodality Conferences, Second Series" Chapter VI "The Sodality Retreat.")

### MONTHLY PATRONS

There is an old and very edifying practice in Sodalities of assigning monthly patrons to the members. Each Sodalist pays special devotion to and tries to imitate the saint whose name falls to his lot for the month. Different ways of assigning monthly patrons may be used. One method is to distribute printed cards, each bearing the name of one of the Sodality saints. Every Sodalist then takes the saint whose name he receives as a patron for the month. If desired, the saints whose days appear on the calendar of the month may be thus assigned, or, a special list of Sodality saints and patrons may be used. This devotion is very helpful when it is carried out with fervor, since it gives to each of the Sodalists each month a saint to be the object of his special imitation. (See pp. 12 and 13).

### THE DAY OF RECOLLECTION

A monthly or even a weekly day of recollection is very useful as a means of keeping up the interior life and of recalling the resolutions of the retreat. Even where you cannot spend a whole day in recollection, at least a few hours may be devoted to thought and

prayer and a review of the month which has preceded.

Some Sodalitys perform this exercise in common, gathering their members in a secluded place, such as a religious house or a place of retreat. Those who thus assemble go through a regular order of exercises, making meditations, listening to conferences from the spiritual director, examining the thoughts, words and actions of the month just passed, and making spiritual reading either in common or individually. Brief visits to the Blessed Sacrament, the beads or the stations in common, and, as a conclusion, Benediction of the Blessed Sacrament, are among the exercises recommended for the monthly recollection.

## Confession

It is very advisable to go to confession at least once a week. Indeed, every time we receive this holy sacrament worthily, we gain, besides the remission of our sins, an increase of sanctifying grace and also many actual graces. These graces are greater in proportion to the excellence of our preparation.

The Sodality rules recommend going to confession to the same confessor. This confessor need not be the Director of the Sodality, but may be any "pious, learned and prudent priest." The purpose of this is to obtain spiritual direction, as the rule goes on to say that the Sodalists should, in speaking to their confessor, "lay bare to him the state of their conscience with all sincerity and allow themselves to be formed and directed by him in all that pertains to the spiritual life." (*Rule 36.*)

## THE REQUIREMENTS

For a fruitful confession you should examine your conscience sufficiently, be sincerely sorry for the sins which you confess, confess at least all grievous sins not hitherto confessed and forgiven, have a firm purpose of amendment, and perform the sacramental penance given you by the priest.

If, by the mercy of God, you have no grievous sins to confess, be sure to mention some sin or sins for which you are sincerely sorry and have a true purpose of amendment. You are never obliged to confess again a sin which has been duly confessed and forgiven. Still, especially during time of retreat, some persons who are not troubled with scruples find it helpful to review some of the sins of their past life so as to stir themselves up to greater sorrow and to atone more completely for these sins.

## THE PURPOSE OF AMENDMENT

True sorrow for sins supposes a firm purpose of amendment and the resolution to keep away from the bad companionship or from other temptations which are immediate occasions of sin. We are obliged to make atonement to others for injuries we have deliberately inflicted on them in property or in character. We are obliged to give back stolen goods and in other ways to repair as far as we can the harm we have caused by our sins.

It is much easier to go to confession often than seldom. This may seem a strange statement, but it is verified by experience. Those

who go to confession regularly every week find it far easier than the ones who go only once every three or four months. Besides, frequent confession means fewer sins and this also makes it much easier to go to confession.

It is very advisable before going to confession to arouse in your heart a great love of God and a true regret and sorrow for your sins for His love. This is the best preparation for a fruitful confession. If we love God for His own sake and are sorry for our sins because they have offended Him, our grievous sins are forgiven by this act of perfect love. Perfect love of God means to love God because He is so good in Himself and worthy of all our love. It is sufficient for confession to be sorry for our sins because of the punishment we have deserved from God or the merit we have lost by sin. But the noblest of all motives for sorrow and the most fruitful is the pure love of God. After making an act of faith in all that God has revealed and His Church teaches, say over and over again this brief act of perfect contrition:

#### ACT OF PERFECT CONTRITION

O my God, I love you for your own sake, because you are so good in yourself and so infinitely worthy of all my love. I am sorry for all my sins, because they have offended you, and because by them I have lost merit and deserved punishment, but most of all because they have offended you whom I



love for your own self and above all things. I am resolved, to the best of my power, for the pure love of you, never to offend you again, but to do penance and to amend my life. Amen.

### HOW TO EXAMINE YOUR CONSCIENCE

In examining your conscience do not give way to scruples. Be frank and honest with yourself and go over your duties to God and your neighbor, the responsibilities you have because of your work, the obligations of your state of life, your rightful care of your own soul and the souls of others, and if you find it practicable, review the ten commandments of God, the six commandments of the Church, the seven deadly sins, etc.

You may go over too, the places you have been, the persons you have dealt with, and ask yourself honestly what you have to regret in the way of offending God since your last confession. Try to be sensible and direct in finding out what you have done that is wrong and repenting of it. Then be sure to stir up in your heart a real sorrow for your sins, and a firm purpose of amendment. Some persons trouble themselves a great deal about examining their conscience, but make scarcely any effort to be sincerely sorry and to have a firm purpose of amendment.

It is well to remember that you are not obliged to confess the number of venial sins, but only of mortal sins which have not previously been duly confessed and forgiven.

If you do not think of any sin committed since your last confession, mention some sin of your past life which you are sure was a sin and for which you are certainly sorry. The reason for this is that in the sacrament of penance there must be some matter for absolution, that is to say, some confession of a sin of which you sincerely repent. This is the reason why the priest sometimes says, "Confess some sin of your past life." He wishes to be sure that you have given him matter for absolution. You are not obliged to confess any particular sin which has already been confessed and forgiven, but may mention any one you wish. The same sin may be confessed again and again and each time will be sufficient matter for absolution.

### WHAT SINS ARE MORTAL?

A mortal sin is a deliberate violation of the law of God in a serious matter. For a mortal sin three things are necessary: First, a thought, a word, action or omission which is so important in itself that to do it deliberately is a grievous offense against Almighty God. This is called grave matter. Second, at the very time when this thought, word, action or omission was deliberately performed (not before or after only) the sinner must realize that it is grievously sinful. This is called full knowledge. Finally at the moment when the sin is committed the will must freely and deliberately agree to the thought, word or omission. If any one of these three things is absent then the sin is not mortal.

## IN CASE OF DOUBT

If you cannot decide whether a sin is mortal or not you may simply tell the priest that you do not know whether you committed a grievous sin or not. In fact, if you really doubt that a sin was grievous, you are not obliged to confess it at all, though it is often wiser to do so.

Mere temptation is not a sin. In fact temptation is an occasion of merit. If the temptation is resisted and comes back again and again and is resisted again and again, you gain new merit with each victory. Mere feeling is never a sin, but only the deliberate yielding of the will. Hesitation in resisting a grievous temptation is a venial sin. So is giving only half-consent to a grievous temptation and then resisting it when aware fully of the danger. But to put oneself in the immediate occasion of committing a mortal sin is in itself a grievous sin.

## THE NEED OF ATONEMENT

Remember that every sin which is committed must be atoned for either in this life or in the next. God punishes sin sometimes in this world if we do not make sufficient effort to atone for it ourselves. Hence it is the part of wisdom to do real penance for our sins, trying to satisfy God's justice ourselves instead of waiting for God to punish us.

The rules recommend Sodalists to have a fixed confessor and to follow his directions about the spiritual life. This is a very wise

rule, especially for young people, and more particularly for those who are thinking about their vocation in life. By keeping to one confessor they have a better chance of obtaining wise guidance on this subject.

### THE GENERAL CONFESSION

The rule of the Sodality recommends that before receiving their medal the candidates shall make a general confession of their sins unless the confessor judges otherwise (Rule 37). The Holy Father Benedict XIV advises Sodalists (Rule 38) to "make a general confession once or twice a year, beginning from the last." This is quite often done by Sodalists at the time of the confession of their annual retreat, and to those who are not troubled with scruples it is a very salutary practice. The review of one's life which it implies gives the penitent a deeper sorrow, greater self-knowledge and a firmer resolve to do better in the future.

In a general confession you are not obliged to confess any mortal sins which have been already duly confessed and forgiven. Of course, where a bad confession has been made, the penitent must include all the mortal sins confessed since the last good confession, since these have not been forgiven. But once a sin is duly confessed and forgiven, one need never confess it again. If you have been told that you are scrupulous and must never go back again over your past confessions, observe this counsel and do not make a general confession, but include in your act of contrition a deep sorrow for all your sins.

## PERFECT CONTRITION ONCE MORE

In making your act of contrition, besides the motive of sorrow for fear of the punishments of God, or for loss of merit, be sure to try to make also, let us repeat, an act of perfect contrition, sorrowing for your sins because God is so good in Himself and so worthy of all your love. Say to yourself again and again: "O my God, I love you because you are so good in yourself and so infinitely worthy of all my love, and I am sorry for all my sins because they have offended you." Or you may use the longer form given on a preceding page. Frequently repeat the act of perfect contrition at other times and teach it to those about you. It has been called the Golden Key of Heaven, and will take the place of confession, even of baptism, when these sacraments cannot be obtained. One such act of perfect contrition would open the gates of heaven to the greatest sinner, even though he had never been baptized, though of course he would be obliged to receive baptism if it became possible.

The chief point to be emphasized in an act of perfect contrition is the love of God for His own sake—not for His gifts, but because He Himself is infinitely lovable. The love which a good child gives to his father, loving him for his own sake, because he is so amiable, is the love which we should give to God, and this love must be the motive of our sorrow in an act of perfect contrition. Dwell, therefore, for a while on the lovableness of God in Himself. Think how much He deserves to be loved, how much you should love Him, and

then stir your heart to pure affection towards God in Himself. Make this, then, the motive of your sorrow.

## Prayers Before and After Confession and Communion

The prayers given under the heading, "Prayers to be Recited with the Sick" may be used for private or public devotions before and after Confession and Communion.

Before, say the Acts of Faith, Hope, Charity and Contrition.

Before and after Confession and Communion the Prayers to the Sacred Heart and to the Blessed Virgin may be recited. The other devotions given under the heading: "Indulged Prayers", will also supply ample material for devotions before and after Confession and Communion, especially those which are explicitly intended for that purpose.

## Suggestions for the Help of the Neighbor

### Visiting the Sick

THE rules of the Sodality direct that "as the Director and Prefect cannot visit frequently such Sodalists as are ill, it will be necessary to name visitors from among the most zealous and prudent to coöperate in this pious duty. The visitors should try to make their visits pleasant to the sick and by their spiritual conversation afford them help and consolation. Let them pray themselves for them, and when the sickness becomes serious,

see that same is done in the Sodality. In this case let them immediately notify the Director, so that the sick may be fortified in time with the sacraments."

Needless to say the charity of visiting the sick may be practiced by others among the Sodalists as well. On pages 249 to 251 of "Sodality Conferences, First Series," will be found suggestions for those who visit the sick.

#### OTHER WORKS OF PERSONAL DEVOTION

Each Sodalist should read carefully the rules which speak of "the duties common to all Sodalists." They are contained in Rules 32 to 47. The recommendations made are, of course, not binding, but they are full of fruitful suggestions and helpful inspiration. Each member of the Sodality should consider in what way he or she can carry out the spirit if not the letter of these recommendations of the rules.

### Welcoming the Newcomer

Into every parish there come from time to time families or individuals from other parishes or even cities. They are strangers to everyone. They have perhaps no Catholic friends in the neighborhood. It should be someone's business to welcome them, to introduce them to Catholic activities, to make them feel at home. If they are suitable members for the Sodality, they should be invited to join. The individual Sodalist should take personal interest in every newcomer, and the Sodality should have a section for the express purpose

of welcoming strangers or should assign this duty to some existing section such as the Membership Section.

### CARING FOR YOUNG PEOPLE

The needs of Catholic sociability today are very great. The best way to promote Catholic marriages and to do away with mixed marriages, which are such a danger to the Church, is to promote systematically the sociability of the parish. The Sodality may well take up this work and by pleasant entertainments and congenial gatherings bring the young people together and at the same time give entertainments to the older folk as well. Special sections may be organized for this purpose. Fuller suggestions on the subject will be found in the seven places in the book entitled "Social Organization in Parishes" cited in the index under their heading "Sociability Section".

### Helping Catholic Schools and Education

There are many ways in which members of the Sodality can actively aid the work of the parish schools, and they should do so to the utmost of their ability. The Sodality Director will be able to indicate to them the practical means. So will the Sisters in charge of the work of the school. The encouraging of Catholic parents to send their children to school, the supplying of needed clothing or books to poor pupils, the organization of entertainments, picnics, study clubs, etc. for the pupils



are some of the ways in which Sodalists have helped the work of our schools.

## Work for the Missions

The missions, both home and foreign, have long been an object of the zeal of Sodalists. There is an endless opportunity here for effective work, since the possibilities of helping the missions are almost unlimited. By gathering funds, corresponding with the missionaries, sending supplies, books, altar furnishings, etc., the Mission Section of the Sodality can aid both the struggling home missions and those on the far frontiers of Christ in pagan lands. (See the book entitled "Social Organization in Parishes" where many suggestions are referred to in the index under the heading "Mission Section".)

### NEGRO AND INDIAN MISSIONS

The Indian and negro missions in particular ought to receive support. There are some hundred thousand pagan Indians within the boundaries of the United States, and a fruitful field of labor awaits our missionary efforts in behalf of the negro. From the Catholic Bureau of Indian and Negro Missions in Washington may be obtained suggestions and information about the opportunities for coöperating through this section with the missions represented by the bureau.

## The Eucharistic Crusade in Sodalities

In order to help our Sodalists to carry out the program of the Sodality in promoting fre-

quent and daily communion, the present writer, suggested in this country in 1916 the Crusade for Frequent Communion known as the Knights of the Blessed Sacrament. This crusade is not a new organization nor a society of any kind, but a personal consecration by which all who become Knights (men) Handmaids (women and girls), or Pages (boys) of the Blessed Sacrament, take a resolve to practice personal devotion to the Holy Eucharist and to encourage others to make the same pledge. The names of those who enroll themselves in the crusade may be sent to the writer, care of "The Queen's Work" for the Middle West and to The Pilgrim, 501 E. Fordham Road, New York, for the Eastern States.

All, even those who are not Sodalists, are invited to take part in the crusade and to enroll themselves as Knights, Handmaids or Pages of the Blessed Sacrament; but the Sodalists may be the chief promoters, and sections should be formed, where possible, to further the crusade. Badges and leaflets may be had from the above, the latter describing the movement and giving a formula for the Knights' Word of Honor.

#### DRAMATIC CLUBS

Some Sodalities successfully manage dramatic clubs, and these have the double advantage of training the members and of giving amusement and edification to the audiences. Everything done ought to be in keeping with the Sodality spirit and worthy to be offered to the Blessed Mother of God.

## Spreading Catholic Literature

A very great and needed apostolate, in which every Sodalist may take part,—boys and girls at school, men and women in business, old and young, rich and poor,—is the apostolate of spreading Catholic literature. We say a great deal about the power of the press and do very little in proportion to what we might accomplish. While false religions and sects use the power of the press wonderfully and unwearingly to make proselytes, most Catholics do simply nothing at all to spread Catholic reading, and even Sodalists show a strange apathy in the matter. By forming your own library and lending your books to your friends, by inducing others to ask for books at the public library and doing so yourself, by remailing Catholic magazines, or giving them to public or private institutions, by putting booklets and leaflets in public places, especially railroad stations, by giving lists of books to others and encouraging them to read Catholic literature, you can do very much for souls. Every Sodality ought to participate in these good works, which will be found described more in detail in the books already mentioned, "Social Organization in Parishes" and "Sodality Conferences", both First and Second Series.

## Catechetical Instruction

There are many hundreds of thousands of Catholic children who are growing up without sufficient instruction in their faith. They are

attending the public schools and at home receive little or no teaching in their religion. The consequence is that many of them will be lost to the Church unless some zealous souls gather them into catechism classes after school hours. This is a work specially suited to Sodalists and one which must be most pleasing to the Blessed Mother of God. In every Sodality where members are capable of teaching catechism a section should be organized to carry on this much needed work.

#### WORK FOR UNDERADVANTAGED CHILDREN

Because so many of our Catholics are poor (in fact, in many places most of the poor who have any religion are Catholic) it follows that there are many Catholic children in very disadvantageous circumstances. They are living in wretched neighborhoods, sometimes in vicious surroundings, and have no means of knowing the better things of life. Our well-to-do Catholics, especially our Sodalists, ought to take a particular interest in these poor children and do what they can to preserve them from temptation and help them to grow up good citizens and good Catholics. This may be accomplished by enlisting the Sodalists to act as Big Brothers or Big Sisters, as the case may be, to neglected children. In almost every city of importance headquarters of the Big Brothers and Big Sisters are to be found where the Sodalists can acquire information about the work and get suggestions which may be modified to suit their needs. For further details see the books already referred to, and which are listed among the Sodality books at the end of the manual.

## PREVENTIVE CHARITY

Preventive charity, which consists in saving the young and the innocent and keeping them from harm before they have fallen, is, in a sense, the most blessed of all charity. Whatsoever you would that others should do unto you, do it unto them. This is a golden rule of Christian charity given to us by Our Lord Himself. Now which should we prefer, if we had been placed, when we were children, in vicious and dangerous surroundings—that some Sodalist should have come to rescue us and keep us innocent, making us good Catholics and worthy citizens, or that we should have been left to go wrong in our youth, and then that our fellow Catholics should build an asylum for us or try to convert us after our lives had been spoiled, and after we had dragged down others with us into the mire?

This is an easy question to reply to for ourselves. We should answer it in the same way for the poor neglected children. Sodalists should do everything in their power to practice preventive charity and should take special interest in the innocent children who at this moment are in critical danger in the slums of our cities and even sometimes in the purlieus of country places because of their bad surroundings and their neglected state.

## VACATION SCHOOLS

Vacation is a dangerous time for many children in the cities. They are kept safe during the school year but they run wild in the streets

during the summer season. To gather these children into the parish school, to keep them pleasantly occupied with games, reading, and studies of a lighter sort, especially Bible history and catechism, interestingly taught, is a great charity. Experience has shown that the children will come willingly, and it is not hard to enlist Sodalists to act as teachers, arranging the schedule so that no one will be overburdened, but each one will come for a few hours several days a week. Permission should first be obtained from the pastor to use the parish school, which usually stands idle during the summer. Then the Sodalists should be invited to volunteer as teachers. One should be appointed to take general charge, and schedules and charts of the hours of teaching should be arranged, so that everyone will be able to take part who can conveniently spare the time and who is capable of teaching.

### Work for the Poor

The charity of relieving distress is blessed by God and should appeal to every Sodalist. Nearly every Sodality can help in some way to the relief of the poor. The children can give their pennies and can sometimes collect clothing and supplies to be distributed by the older folk. Sodalists of more mature years can coöperate in the work of the St. Vincent de Paul Society. This society itself, as history tells, had its origin in a section of the Sodality, and it is only fitting that Sodalists should coöperate actively with the work which is so much in accord with their traditions and which

has sprung from the Sodality itself. A number of methods of helping the poor will be found in "Social Organization in Parishes" in the list of Sodality activities given on pages 151 to 155 and in the index pages 325 to 340 inclusive.

## The Defense and Spread of the Faith

TO defend the Church of Jesus Christ against the attacks of the wicked" is the third great activity of Sodalists mentioned in Rule 1 of the Common Rules of 1910, which gives the "end and nature of the Sodality of our Lady." In our day and nation it is an activity very much needed. Sodalists, through their individual effort and through organized sections of the Sodality, can very much help to the defense and spread of the Faith. The greatest enemy of the Catholic Church is ignorance. Therefore a most effective way to defend the Church is to spread a right knowledge of Catholic principles and practice. The Sodalist can do this chiefly in two ways—first by the energetic support and spread of Catholic literature, and second by lecture courses and conferences bearing on matters connected with Catholic teaching and morals.

### SPREADING CATHOLIC LITERATURE

We have already spoken of this activity as a means of helping the neighbor. It also offers golden opportunities for the defense and spread of the Faith. The traveler in the United States is struck by the activity of some of the sects in propagating their peculiar beliefs by means of leaflets and pamphlets, magazines and newspapers which are spread broadcast and read by many persons out of curiosity. A similar effort on the part of Catholics to



scatter pamphlets and leaflets telling of the true faith would meet with far greater results, since the truth commends itself. It has only to be known to gain at least the respect of the outsider. Sodalists, therefore, should establish in every Sodality a section for the spreading of Catholic literature. Those enrolled in this section may discuss for themselves the best means of working in their own neighborhood. The distribution of pamphlets and leaflets, remailing magazines, lending Catholic books, conducting church-door book racks, having book talks—all these are practical means for spreading good literature. They will be found described at greater length in "Social Organization in Parishes".

### The Sodality Library

Every Sodality should have its library of well-selected books suited to the tastes and needs of the Sodalists, and kept constantly at their service and at the service of their friends. The rules and regulations of Sodality libraries should aim at keeping the books in circulation and should be made as convenient as possible for this purpose. New books should constantly be added, and the Sodality librarian ought to consider it a responsibility to promote good reading in every possible way. Arrangements may be made to lend the books to non-Catholic friends of the Sodalists, and leaflets and pamphlets may be supplied by the librarian at cost price, to be distributed by the members.

### CHURCH-DOOR LIBRARIES AND BOOK RACKS

In some places church-door libraries will be practicable. These consist in a small collection

of books explaining the Catholic faith or dealing with other useful topics. These books are placed on shelves in the vestibule of the church. A sign reads "To borrow a book write your name on the card inside the book and leave it in place of the book. After two weeks return the book, erase your name from the card, and drop into the box a contribution for the support of the library." Thus anyone who wishes may borrow a book without formality. Cheap editions may be obtained, and when the books are lost or worn out, they may be replaced.

The church-door rack is a familiar feature of many churches. The Sodality section may take charge of it, keep the pamphlets and leaflets supplied, and see that the rack is kept in an attractive state and well replenished with reading matter.

## Sodality Lecture Courses

These have always been a feature of Sodality work and are perhaps more needed nowadays than formerly. When the Sodalists are competent to give talks they should be enlisted as lecturers. Others may also be brought in to give special courses. These lectures ought not to be restricted to Sodalities but thrown open to the public. Many subjects for such courses may be found indicated in "Social Organization in Parishes". (See the book list at the end of this volume). The Director of the Sodality and the officers may plan together many interesting series of subjects arising from the questions of the day, current difficulties, etc.

## THE SODALIST'S OWN LIBRARY

Each individual Sodalist should be encouraged also to have his or her own library at home so as to be able to lend good books to non-Catholic friends and to have at hand instructive reading to prepare to give an intelligent explanation and defense of the faith. In some Sodalitys it has been found practical to give each Sodalist a book or booklet every month at meetings to take home for this personal library. These books are bought wholesale and paid for out of the funds of the Sodality, which are raised either by regular dues or by special collections or entertainments. This work of getting good books into Catholic homes is of singular and special importance and should be undertaken under one form or another by every Sodality which can accomplish it.

## CATHOLIC BOOKS IN THE PUBLIC LIBRARY

As a means of spreading a knowledge of the faith we must not neglect the public library. The librarians will be glad to put on their shelves any books which they think will be given large circulation. Hence Sodalists should never fail to organize, where possible, a section to see to it that Catholic books are frequently called for at the public library. For this purpose it is well to make up lists of books and distribute them among the Sodalists and their friends, emphasizing, however, the need of calling for the books again and again after they have been put on the shelves. It would

be unjust to the library to load its shelves with books which will not be used, and this would discourage the librarians from purchasing any more Catholic books.

### SODALITY SCHOLARSHIPS

Among the means of working for the defense and spread of the faith we should not fail to mention the work undertaken by some Sodalities for raising funds to establish scholarships in Catholic colleges and universities, to give Catholic young people special encouragement to prepare themselves for eminent service hereafter. These scholarships will be a permanent memorial to the zeal of the Sodalists. Plans and suggestions about establishing these scholarships may be had from any Catholic college.

### CATHOLIC CULTURE

All our Sodalities should be ambitious to bring to their members as large a measure of Catholic culture as is possible. The Church is the heir of the culture of all ages, and the best art, the greatest literature, the most sublime music, painting, sculpture, architecture, have been enlisted in the service of the Church and owe their greatness to the inspiration of Catholic teaching and tradition. Through lecture courses, study clubs, books, exhibits of photographs and especially by encouraging Catholic families to furnish their homes with great Catholic pictures and books, the Sodalists can exercise the sublime apostolate of bringing the heritage of Catholic culture to our people and making them appreciate and understand that heritage. The trivial amusements of the

day, cheap publications, and sensational literature spoil the taste of our young folk. The best antidote to all this is true Catholic culture.

## Academies

Rule 14 declares that "it is quite in accordance with the original plan of Sodalities of Our Lady to have in them, especially if they are Sodalities of students, one or more academies." These academies are to enable the Sodalists, especially the young, to practice themselves in scientific literary, artistic or economic exercises, to help them on in their studies or profession, and to secure for them, under the direction of competent persons, correct views on questions connected with Catholic faith and morals."

These academies are what may be called study clubs, where the members carry on discussions, read papers, and help one another to a better understanding of the special subject proposed for study. In this way the individual Sodalist is better equipped with personal culture and is encouraged to self-improvement. Wherever possible such academies or study clubs should be organized. In the book "Social Organization in Parishes", in the index, under "Academies," will be found reference to a number of suggestions for the work of these study clubs, in apologetics, architecture, art, history, philosophy, social study, etc.

## LAYMEN'S RETREATS

One of the greatest means for promoting the interests of the Church is the support and

encouragement of what are known as "closed retreats" for the laity. These retreats are given sometimes in schools and seminaries during the vacation season, sometimes in special houses of retreat, acquired and conducted for the purpose of giving lay people the opportunity of making week-end retreats the whole year round. The latter plan is, of course, far better where it is practicable.

Sodalists should coöperate to the best of their ability with this movement for "closed retreats," and where possible should inaugurate the movement. These retreats develop Catholic leaders, bring recruits to the lay apostolate, and make our Catholic people realize what God expects of them for the defense and spread of His holy faith. These retreats should result in the gaining of many new recruits for the Sodality. Indeed, it has been found that the best way to perpetuate the good results of a retreat is to make it culminate in membership in a well-organized Sodality.

## *Sodality Work in Hospitals*

Those Sodalists who are equipped for visiting the sick in hospitals will find this a fertile field of apostolate. It is, besides, one of the works mentioned in Rule 12 as of chief importance and one to which the early Sodalities devoted themselves with great zeal. The Catholic hospitals of the United States and Canada form a remarkable system of over seven hundred hospitals, where about four million patients are cared for every year. Gifts of Catholic books and magazines, visits to the

patients, the supplying of little articles of use or comfort to the poorer patients—all these are welcome acts of charity. The great public institutions offer another wide field for the hospital section. In them are to be found many Catholics and, alas, not a few fallen-away Catholics who can be brought by tactful kindness to return to the bosom of the Church. Catechetical instructions given to the patients, their preparation for confession and communion, besides the other means mentioned above, will make up the apostolate of Sodalists who visit the hospitals.

#### VISITS TO THE SICK AND DYING

To visit the sick and the dying is a work of mercy especially praised by our Lord in the tremendous account which He gives of the Last Judgment, in the 25th Chapter of the gospel according to St. Matthew. Then He will say to the just, after welcoming them to the kingdom of His Father, "Because I was sick and you visited me." And when they ask, "Lord, when did we see thee sick, or in prison, and came to thee?" Our Lord will reply, "Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me."

The rules of the Sodality direct that special officers shall be named called "Visitors of the Sick," who shall be chosen "from among the most zealous and prudent to coöperate in this pious duty. The Visitors" the rule goes on, "should try to make their visits pleasant to the sick and by their spiritual conversion

afford them help and consolation." They are also directed by the rules to pray for the sick and see that the Sodalists do likewise, and to notify the Director when there is need of administering the Last Sacraments.

In visiting the sick it is a great charity to suggest to them acts of holy resignation, of the pure love of God, of faith, hope and charity, and short ejaculations and aspirations which will kindle in their hearts the love of God, and prepare them for a happy eternity. When the sick are too ill to speak themselves they can often listen to and join in spirit with the prayers offered up at their bedside. Even when apparent unconsciousness has come it is well to continue making aspirations and offering up audible prayers, since the sick can often understand and unite with these aspirations though they can give no sign of consciousness.

Remember, too, that the soul still remains in the body sometimes for hours after death has apparently taken place. This is especially true in case of sudden death and in all such instances the priest should be summoned and asked to give conditional absolution and extreme unction even though signs of life may have ceased.

## Prayers to be Recited with the Sick

### AN ACT OF RESIGNATION

O my God, I lovingly take from thy divine goodness whatever suffering, an-



xiety or sorrow it may please thee to send me during this present sickness. I offer up all my thoughts, words, actions and sufferings in union with thy Sacred Heart, the immaculate heart of thy Blessed Mother, and all the angels and the saints. I conform my will most perfectly to thy divine will. I forgive all who have injured me, and ask pardon of all whom I have injured. I desire to live and die in the bosom of our holy Mother the Church, and in the perfect accomplishment of thy most holy will. Amen.

#### AN ACT OF FAITH

O my God, I believe all that thou hast revealed and that thy holy Church teaches, because thou hast revealed it, who canst neither deceive nor be deceived. Amen.

#### AN ACT OF HOPE

O my God, relying on thy infinite goodness and confiding in thy sacred promises, I steadfastly trust to receive the assistance of thy grace and to obtain, through the merits of thy Passion, a happy death and life everlasting. Amen.

## AN ACT OF LOVE

O my God, I love thee with all my heart, above all things for thy own sake, because thou art infinitely good in thyself and endlessly worthy of all my love. I love my neighbor as myself for the love of thee, and I grieve for all my sins because they have offended thee and for thy pure love. I forgive all who have wronged me and ask pardon of all whom I have injured. Amen.

## AN ACT OF CONTRITION

O my God, I am most heartily sorry for all my sins, because they have offended and injured thee, who art infinitely lovable and worthy of all my love. I repent, with all my heart, and desire to atone for all my sins, not only because of the punishment they have deserved, or the reward they have forfeited, but most of all because they have grieved thee, O my God, whom I love above all things because thou art all worthy of endless love. I desire to make reparation to the utmost of my power for whatever wrong I have done to my neighbor or to thee. I offer up my sufferings in union with those of Christ my Savior

to obtain remission of my sins. May the Sacred Heart of Jesus, the Immaculate Heart of Mary, and all the angels and saints obtain for me pardon of my sins, forgiveness of their punishment, and life everlasting. Amen.

#### A PRAYER TO THE SACRED HEART

Most merciful Heart of Jesus, remember at this hour all the prayers and sufferings which thou didst offer up to thy heavenly Father for the salvation of my soul. Let not any part of thy sacred passion have been borne for me in vain. By thy agony and bloody sweat in the garden of Olives, grant me courage to suffer for thy love. By the insults and opprobrium heaped upon thee by the Jews, grant me pardon for all my sins. By the pain of thy bitter scourging, forgive my self-indulgence and unfaithfulness to thee. By the weariness and anguish of the way of the cross, make happy and secure my pathway to heaven. By the ignominy and injustice of thy trial and condemnation, pray for me to be worthy at the moment of my death of a favorable sentence at thy judgment seat. By the long agony of thy crucifixion, by thy seven words on the cross,

by the treasure of thy precious blood, by the prayers of thy holy mother, of the beloved disciple, and the holy women at the foot of the cross, deliver me from purgatory. By the glorious victory of thy death over sin and hell, bring me with the good thief into the triumph of thy everlasting kingdom. Most Sacred Heart of Jesus, be to me not a judge but a Savior! Amen.

#### A PRAYER TO THE BLESSED VIRGIN

Mother of God, and my Mother, to thee, as He hung on the cross, thy divine Son, entrusted me as thy child. To me He gave thee to be my Mother. Mother of grace and of mercy, remember that no one ever hoped in thee and was disappointed or called upon thee in vain. Have pity on me, I beseech thee, most powerful Mother of God, and obtain for me in the hour of my need every grace and aid for a holy life, a happy death, and a blessed eternity. To thee, Help of Christians, Comfortress of the afflicted, Health of the sick, Gate of heaven, to thee I cry, in thy intercession I trust, upon thy prayers I depend, O most faithful and most mighty Queen of angels and of men.

O Sorrowful Mother, by the memory of the passion and death of thy divine Son, help and comfort me. O glorious Mother, by the bliss and joy of thy everlasting triumph in heaven, bring me also to be among the number of thy children in glory. O most joyful Mother, by the recollection of the birth and infancy of thy divine Son, take me to be one of thy family forever. Offer up for me, O most powerful Queen, the treasures of the merits of thy divine Son and of thy immaculate heart. Obtain for me deep sorrow for my sins, a pure love of God, grace at my last hour, and the bliss of seeing Him and thee eternally in heaven. Amen.

#### PRAYER TO THE GUARDIAN ANGEL

O well-beloved angel of God, most dear guardian, I thank you for the lifelong care with which you have watched over me at every instant of all my days. I sorrow, for the love of God, for all the times when I have resisted your holy influence and refused your gentle pleading. I beg of you, obtain for me confidence and courage, faith, hope and charity, a most pure and ardent love of God for

His own sake. Protect me always from the snares and attacks of the devil, until you bring me safely into the glory of that heavenly kingdom where with you and all the hosts of the blessed spirits I wish to praise God for all eternity, world without end. Amen.

PRAYER TO THE PATRON SAINT

O holy Saint N., whose name I bear, with all confidence I commend myself to your most gracious protection. Plead for me with the Sacred Heart. Offer up to God the treasure of the merits of Christ and all the saints. Watch over me in my necessity and sorrow, and by your holy petitions obtain for me abundant grace to pass safely through all difficulties and temptations until I come at last to your blessed companionship in the kingdom of everlasting joy. Through Christ our Lord. Amen.

PRAYER TO THE HOLY ANGELS

O all you choirs of blessed spirits, O Angels and Archangels, Thrones and Dominations, Principalities and Powers, Virtues, Cherubim and Seraphim, I salute you all and glorify and praise in

you the power and the love of God. O celestial intelligences, whose companion I am destined to be forever in the sweet company of heaven, be pitiful to me now in my necessity and plead for me constantly before the throne of God.

I unite with all my heart in the chorus of praise which you raise forever before the throne of God, crying, "Holy holy, holy, Lord God of Sabaoth, heaven and earth is full of thy glory!" Watch over me, O most powerful legions of God, assist me through life and at the moment of my death, and bring me safely, by your guarding and intercession, to partake forever with you the triumphant joy of heaven. Amen.

# The Ordinary of the Mass

PRAYERS SAID BY THE PRIEST

## The Asperges

At High Mass the Priest sprinkles the altar three times then himself and his assistants. Next going down into the church, he sprinkles the congregation.

Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed. Thou shalt wash me, and I shall be made whiter than snow. |

Have mercy on me, O God, according to thy great mercy.

Glory be to the Father, and to the Son, and to the Holy Ghost,

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed. Thou shalt wash me, and I shall be made whiter than snow.

From Easter to Whitsunday inclusively, this is replaced by :

I saw the water flowing from the right side of the temple, Alleluia! And all



unto whom that water came were saved,  
and they shall say, Alleluia, Alleluia!

O praise the Lord, for He is good; for  
His mercy endureth forever.

Glory be to the Father, and to the Son,  
and to the Holy Ghost,

As it was in the beginning, is now,  
and ever shall be, world without end.  
Amen.

I saw the water flowing from the right  
side of the temple, Alleluia! And all  
unto whom that water came were saved,  
and they shall say, Alleluia, Alleluia!

Returned to the foot of the altar, he says:

*V.*—Show us thy mercy, O Lord,

*R.*—And grant us thy salvation.

*V.*—O Lord, hear my prayer,

*R.*—And let my cry come unto thee.

*V.*—The Lord be with you,

*R.*—And with thy spirit.

Let us pray

Hear us, O Holy Lord, Father Almighty, Everlasting God; and vouchsafe to send thy holy angel from heaven, to guard, cherish, protect, visit and defend all who dwell in this house. Through Christ Our Lord, Amen.

The variable parts of the Mass are taken here from the Mass of The Immaculate Conception.

AT THE FOOT OF THE ALTAR

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

*V.*—I will go unto the altar of God:

*R.*—To God, who giveth joy to my youth.

PSALM 42

Judge me, God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man.

For thou, God, art my strength; why hast thou cast me off? And why do I go sorrowful whilst the enemy afflicteth me?

Send forth thy light and thy truth! They have conducted me, and brought me unto thy holy mount, and unto thy tabernacles.

And I will go unto the altar of God, to God, who giveth joy to my youth.

I will praise thee on the harp, O God, my God.—Why art thou sorrowful, O my soul, and why dost thou disquiet me?

Hope in God, for I will still give praise

to Him, who is the salvation of my countenance, and my God.

Glory be to the Father, and to the Son, and to the Holy Ghost,

As it was in the beginning, is now, and ever shall be, world without end. Amen.

V.—I will go unto the altar of God:

R.—To God, who giveth joy to my youth.

V.—Our help is in the name of the Lord.

R.—Who hath made heaven and earth.

The priest says the *Confiteor*.

R.—May Almighty God have mercy on thee, forgive thee thy sins, and bring thee unto life everlasting.

V.—Amen.

I confess to Almighty God, to Blessed Mary ever Virgin, to Blessed Michael the Archangel, to Blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech Blessed Mary ever Virgin, Blessed

Michael the Archangel, Blessed John Baptist, and the holy Apostles Peter and Paul, and all the saints, and you, father, to pray to the Lord, our God, for me.

*V.*—May the Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

*R.*—Amen.

*V.*—May the Almighty and merciful Lord grant us pardon, absolution and remission of all our sins.

*R.*—Amen.

*V.*—Thou wilt turn again, O Lord, and quicken us.

*R.*—And thy people shall rejoice in thee.

*V.*—Show us, O Lord, thy mercy!

*R.*—And grant us thy salvation.

*V.*—O Lord, hear my prayer,

*R.*—And let my cry come unto thee!

*V.*—The Lord be with you.

*R.*—And with thy spirit.

#### GOING UP TO THE ALTAR

Let us pray

Take away from us our iniquities, we beseech thee, O Lord, that we may be worthy to enter with pure minds into the

Holy of Holies. Trough Christ our Lord. Amen.

BOWING OVER THE ALTAR

We pray thee, O Lord, by the merits of thy saints whose relics are here, and of all thy saints, to be pleased to pardon all my sins. Amen.

At Solemn High Mass the Celebrant here receives the thurible from the Deacon, and incenses the altar, and is incensed by the Deacon.

AT THE BOOK

*Introit*

I will greatly rejoice in the Lord, and my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, and with the robe of justice hath He clothed me, as a bride adorned with her jewels.

I will extol thee, O Lord; for thou hast lifted me up; and hast not made my foes to rejoice over me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

I will greatly rejoice in the Lord, and my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, and with the robe of justice

hath He covered me, as a bride adorned with her jewels.

AT THE MIDDLE OF THE ALTAR

KYRIE

Lord, have mercy on us!

*Lord, have mercy on us!*

Lord, have mercy on us!

*Christ have mercy on us!*

Christ have mercy on us!

*Christ have mercy on us!*

Lord, have mercy on us!

*Lord, have mercy on us!*

Lord, have mercy on us!

GLORIA

Sung at Solemn High Mass.

Glory be to God on high, and on earth peace to men of good will! We praise thee; we bless thee; we adore thee; we glorify thee!

We give thee thanks for thy great glory, O Lord God, heavenly King, God the Father Almighty! O Lord Jesus Christ, the only begotten Son; O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, receive our prayer! Thou who sittest

at the right hand of the Father, have mercy on us! For thou only art holy! Thou only art Lord! Thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father! Amen.

*V.*—The Lord be with you,

*R.*—And with thy spirit.

#### AT THE BOOK

#### COLLECT

At Solemn High Mass this is sung by the Celebrant.

Let us pray

By the Immaculate Conception of the Virgin Mary, O Lord, thou didst provide a dwelling fit for thy Son. Grant, we beseech thee, that as through the death of the same thy Son thou didst keep her from every taint, so we also by her intercession may come unto thee free from sin. Through the same Our Lord Jesus Christ, thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end. Amen.

#### EPISTLE

At Solemn High Mass this is sung by the Subdeacon whilst the Celebrant recites it.

## LESSON FROM THE BOOK OF WISDOM

Proverbs VIII. 22-35.

The Lord possessed me in the beginning of His ways, before He made anything from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived; neither had the fountains of waters as yet sprung out. The mountains, with their huge bulk, had not yet been established. Before the hills I was brought forth. He had not yet made the earth, nor the rivers, nor the poles of the world. When He was preparing the heavens, I was present. When with a certain law and compass He was enclosing the depths; when He was establishing the sky above, and was poising the fountains of waters; when He was compassing the sea with its bounds and was setting a law to the waters, that they should not pass their limits; when He was balancing the foundations of earth—I was with Him forming all things; and I was delighted every day, playing before Him at all times, playing in the world; and my delight was to be with the children of men.



Now, therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

*R.*—Thanks be to God.

#### GRADUAL

O Virgin Mary, blessed art thou of the most high God, above all the women on earth!

Thou art the glory of Jerusalem; thou art the joy of Israel; thou art the honor of our people!

Alleluia! Alleluia!

Thou art all fair, O Mary, and there is no spot of original sin in thee! Alleluia!

#### AT THE MIDDLE OF THE ALTAR

#### BEFORE THE GOSPEL

Cleanse my heart and my lips, O Almighty God, who didst cleanse the lips of the Prophet Isaias with a burning coal; and vouchsafe, through thy gracious mercy, so to purify me that I may worthily proclaim thy holy Gospel. Through Christ Our Lord. Amen.

The Lord be in my heart and on my lips, that I may worthily and becomingly announce His holy Gospel. Amen.

## AT THE BOOK

V.—The Lord be with you,

R.—And with thy spirit!

V.—Continuation of the holy Gospel according to St. Luke.

R.—Glory be to thee, O Lord.

## GOSPEL

St. Luke I. 26-28.

At that time the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel, being come in, said unto her: *Hail, full of grace; the Lord is with thee! Blessed art thou among women!*

R.—Praise be to thee, O Christ!

V.—By the words of the Gospel may our sins be blotted out.

At Solemn High Mass, while the Celebrant is reading the Gospel, the Deacon puts the book on the altar. After the Celebrant has finished, he blesses the incense. Then the Deacon takes the book, kneels in the middle, and bowing says :

Cleanse my heart and my lips, O Almighty God, who didst cleanse the lips of the Prophet Isaias with a burning coal: and vouchsafe, through thy gracious mercy, so to purify me that I may worthily proclaim thy holy Gospel. Through Christ Our Lord. Amen.

Then he kneels before the Celebrant and says:

Sir, give me your blessing.

The celebrant answers:

The Lord be in thy heart and on thy lips that thou mayest worthily and becomingly announce His holy Gospel. In the Name of the Father, and of the Son ✕ and of the Holy Ghost. Amen.

The Deacon then goes and sings the Gospel. After it, he incenses the Celebrant.

#### AT THE MIDDLE OF THE ALTAR

#### CREDO

At Solemn High Mass this is sung.

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages; God of God; Light of Light; true God of true God; begotten, not made; consubstantial with

the Father; by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary; (*genuflecting*) AND WAS MADE MAN. He was crucified for us, suffered under Pontius Pilate, and was buried. And the third day He rose again, according to the Scriptures; and ascended into heaven, sitteth at the right hand of the Father; and shall come again with glory to judge the living and the dead; of whose kingdom there shall be no end.

And I believe in the Holy Ghost, Lord and Giver of Life, who proceedeth from the Father and the Son, who, together with the Father and the Son, is adored and glorified; who spoke by the prophets.

And one, Holy, Catholic, and Apostolic Church.

I confess one baptism for the remission of sins.

And I look for the resurrection of the dead and the life of the world to come. Amen.

Turning to the people

V.—The Lord be with you,

R.—And with thy spirit!

AT THE MIDDLE OF THE ALTAR

**Offertory**

Hail Mary, full of grace! The Lord is with thee! Blessed art thou among women!

Alleluia!

**OBLATION**

Accept, O holy Father, Almighty, Eternal God, this immaculate host, which I, thy unworthy servant, offer thee, my living and true God, for my numberless sins, offences and negligences; and for all here present; as also for all the Christian faithful, living and dead; to be unto salvation for me and them unto life eternal. Amen.

**AT THE SIDE****POURING THE WINE AND WATER INTO  
THE CHALICE**

At Solemn High Mass the Deacon pours the wine and the Subdeacon the water into the chalice.

O God, † who in creating human nature didst wonderfully dignify it, and hast still more wonderfully renewed it, grant that by the mystery of this water and wine we may be made partakers of His divinity who vouchsafed to share

our humanity, Jesus Christ, thy Son, Our Lord; who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end. Amen.

AT THE MIDDLE OF THE ALTAR

OFFERING THE CHALICE

We offer thee, O Lord, the chalice of salvation, beseeching thy clemency, that it may ascend with the odor of sweetness in the sight of thy Divine Majesty, for our salvation and that of all the world. Amen.

BOWING

In the spirit of humility, and with a contrite heart, let us be received by thee, O Lord, and grant that the sacrifice we offer in thy sight this day may be pleasing to thee, O Lord God!

RAISING THE HANDS

Come, O Sanctifier, Almighty, Eternal God, and bless ✕ this sacrifice prepared to thy holy name.

At the Solemn High Mass the Celebrant here blesses the incense, saying:

At the intercession of Blessed Michael the Archangel, who stands at the right hand of the altar of incense, and of all

His elect, may the Lord vouchsafe to bless ✠ this incense and receive it as an odor of sweetness. Through Christ Our Lord. Amen.

Then he incenses the bread and wine, saying :

May this incense, which thou hast blessed, ascend, O Lord, to thee, and may thy mercy descend on us.

Then the altar, saying :

Let my prayer, O Lord, ascend like incense in thy sight: and the lifting up of my hands be as an evening sacrifice.

Set a watch, O Lord, before my mouth, and a door around about my lips, that my heart may not incline to evil words, to make excuses in sins.

Then he gives the thurible to the Deacon, saying :

May the Lord enkindle in us the fire of His love and the flame of everlasting charity. Amen.

The Deacon then incenses him and all present in order.

#### AT THE SIDE

#### WASHING THE HANDS

I will wash my hands among the innocent, and encompass thy altar, O Lord,

That I may hear the voice of praise, and tell of all thy wondrous works.

I have loved, O Lord, the beauty of thy house, and the place where thy glory dwelleth!

Take not away my soul, O God, with the wicked, nor my life with bloody men;

In whose hands are iniquities: their right hand is filled with gifts.

As for me, I have walked in my innocence: redeem me, and have mercy upon me.

My foot hath stood in the right path: in the churches will I bless thee, O Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

#### AT THE MIDDLE OF THE ALTAR

Accept, O holy Trinity, this oblation, which we make to thee in memory of the Passion, Resurrection and Ascension of Our Lord Jesus Christ, and in honor of the Blessed Mary, ever Virgin, of Blessed John Baptist, the holy Apostles Peter and Paul—of these and of all the saints; that it may avail to their honor and our salvation: and may they vouchsafe to intercede for us in heaven, whose mem-



ory we keep on earth. Through the same Christ Our Lord. Amen.

## TURNING TO THE PEOPLE

## THE ORATE FRATRES

Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

*R.*—May the Lord receive the sacrifice from thy hands, to the praise and glory of his name, and also to our profit and that of all His holy Church.

## AT THE MIDDLE OF THE ALTAR

## THE SECRET

Accept this saving host, which we offer unto thee, O Lord, in commemoration of the Immaculate Conception of the Blessed Virgin Mary; and, as we believe her to be, by thy preventing grace, free from every stain, grant that by her intercession we may be delivered from all sins. Through Our Lord Jesus Christ, thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, God.

## THE PREFACE

At Solemn High Mass this is sung by the Celebrant.

*V.*—World without end.

*R.*—Amen.

*V.*—The Lord be with you,

*R.*—And with thy spirit!

*V.*—Lift up your hearts!

*R.*—We have them lifted up unto the Lord.

*V.*—Let us give thanks to the Lord our God!

*R.*—It is meet and just!

Truly meet and just is it, right and salutary, that we should always and in all places give thanks to thee, O holy Lord, Father Almighty, eternal God, and praise and bless and glorify thee in the Immaculate Conception of the Blessed Mary ever Virgin; who also, by the overshadowing of the Holy Ghost, conceived thy only begotten Son; and, the glory of her virginity remaining, shed upon the world the eternal light, Jesus Christ Our Lord. Through whom the angels praise thy Majesty, the Dominations adore it, the Powers stand in awe before it, the heavens and the Virtues of the heavens and the blessed Seraphim celebrate it with common jubilee! In union with whom, we beseech thee, bid that we be admitted to join our humble voices, also saying:

Holy, holy, holy Lord God of Hosts!  
Heaven and earth are full of thy  
glory:

Hosanna in the highest!

Blessed is He that cometh in the name  
of the Lord!

Hosanna in the highest!

### Canon

We therefore humbly pray and beseech thee, most merciful Father, through Jesus Christ, thy Son, Our Lord, to accept and bless these ✙ gifts, these ✙ presents, these ✙ holy unspotted sacrifices, which we offer thee, first of all for thy holy Catholic Church. Vouchsafe to grant it peace, and to protect, unite and govern it throughout the world, together with thy servant (*Name*), our Pope (*Name*), our Bishop, and all orthodox believers and all who profess the Catholic and Apostolic faith.

### THE COMMEMORATION OF THE LIVING

Be mindful, O Lord, of thy servants and handmaids (*Names*), and of all here present, whose faith and devotion are known unto thee; for whom we offer, or who offer up to thee this sacrifice of

praise for themselves and their families and friends, for the redemption of their souls; for the salvation and safety they hope for, and now pay vows to thee, the eternal God, living and true.

Communicating with and honoring, in the first place, the memory of the glorious and ever Virgin Mary, Mother of our God and Lord, Jesus Christ; as also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysognus, John and Paul, Cosmas and Damian, and all thy saints—through whose merits and prayers grant us to be in all things defended by the help of thy protection. Through the same Christ Our Lord. Amen.

The Priest extends his hands over the chalice.

We therefore beseech thee, O Lord, graciously accept this offering from us thy servants, and indeed from all thy family; and give us thy peace in our days, and bid us be freed from eternal damnation, and be numbered in the flock

of thy elect. Through Christ Our Lord.  
Amen.

#### BLESSING OF THE HOST AND WINE

This offering do thou, O God, vouchsafe in all respects to bless, ✠ approve, ✠ ratify, ✠ and accept, that it may become to us the Body ✠ and the Blood ✠ of thy most beloved Son, Jesus Christ, Our Lord.

#### The Consecration

He, the day before He suffered, took bread into His holy and venerable hands, and with His eyes lifted up towards heaven to thee, God, His Almighty Father, giving thanks to thee, blessed, ✠ broke, and gave it to His disciples, saying; *Take and eat ye all of this; FOR THIS IS MY BODY.*

The Bell is sounded three times as the Sacred Host is elevated.

In like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands, and likewise giving thee thanks, He blessed, ✠ and gave it to His disciples, saying: *Take and drink ye all of this; FOR THIS IS THE CHALICE OF MY BLOOD of the*

*new and eternal Testament; the Mystery of Faith; which shall be shed for you and for many, to the remission of sins.*

*As often as ye do these things, ye shall do them in remembrance of me.*

The Bell is sounded three times as the chalice is elevated.

For this reason, we, O Lord, thy servants, and, indeed thy holy people too, calling to mind the blessed Passion of the same Christ, thy Son, Our Lord, and His resurrection and glorious ascension into heaven, offer unto thy most excellent Majesty, of thy gifts and presents, a pure ✠ Host, a holy ✠ Host, an immaculate ✠ Host, the holy ✠ Bread of life eternal, and the Chalice ✠ of everlasting salvation.

Vouchsafe to look upon them with an eye propitious and serene, and to accept them as thou wast graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which thy High Priest Melchisedech offered thee, a holy sacrifice, an immaculate host.

The Priest bows over the altar

We most humbly beseech thee, Almighty God, command these things to be

carried by the hands of thy holy angel to thy altar on high, in the sight of thy Divine Majesty, that all of us who participate at this altar and receive the most Sacred ✠ Body and Blood ✠ of thy Son, may be filled with all heavenly benediction and grace. Through the same Christ Our Lord. Amen.

THE COMMEMORATION OF THE DEAD

Be mindful, also, O Lord, of thy servants (*Names*), who are gone before us with the sign of faith and repose in the sleep of peace.

To these, O Lord, and all that rest in Christ, grant, we beseech thee, a place of refreshment, light and peace. Through the same Christ Our Lord. Amen.

The Priest strikes his breast.

To us sinners, too, thy servants, hoping in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy Apostles and Martyrs, John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia and all thy saints; into whose company we beseech thee to admit us, not considering our merits,

but freely pardoning our offences.  
Through Christ Our Lord.

By whom, O Lord, thou dost always create, sanctify, ✠ quicken, ✠ bless, ✠ and give us all these good things.

Through ✠ Him, and with ✠ Him, and in ✠ Him, is to thee, God and Father ✠ Almighty, in the unity of the Holy ✠ Ghost, all honor and glory. .

At Solemn High Mass what follows is sung by the Celebrant.

*V.*—World without end!

*R.*—Amen.

#### AT THE PATER NOSTER

Instructed by saving precepts and following divine directions, we presume to say:

Our Father, who art in heaven, hallowed be thy name! Thy kingdom come! Thy will be done on earth as it is in heaven! Give us this day our daily bread! And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation;

*V.*—But deliver us from evil.

*R.*—Amen.

Deliver us, we beseech thee, O Lord,



from all evils, past, present and to come, and through the intercession of the blessed and glorious Mary, ever Virgin, Mother of God, and thy blessed Apostles Peter and Paul and Andrew, and all the saints, mercifully grant peace in our days; that by the assistance of thy mercy, we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ, thy Son, Our Lord, who, with thee in the unity of the Holy Ghost, liveth and reigneth God,

At Solemn High Mass what follows is sung by the Celebrant.

*V.*—World without end.

*A.*—Amen.

*V.*—May the peace ✠ of the Lord be ✠ always with ✠ you!

*R.*—And with thy spirit.

The Priest puts a particle of the host into the chalice.

May this mixture and consecration of the Body and Blood of Our Lord Jesus Christ be to us that receive it effectual unto life eternal! Amen.

#### AT THE AGNUS DEI

Lamb of God, who takest away the sins of the world, have mercy on us!

Lamb of God, who takest away the sins  
of the world, have mercy on us!

Lamb of God, who takest away the sins  
of the world, give us peace!

#### THE PRAYERS BEFORE COMMUNION

Lord Jesus Christ, who saidst to thy  
Apostles: *Peace I leave you; my peace  
I give unto you*; regard not my sins, but  
the faith of thy Church; and vouchsafe  
to it the peace and unity thou willest.  
Who livest and reignest God for ever  
and ever. Amen.

At Solemn High Mass, usually, the Celebrant  
and the Deacon here kiss the altar, and the  
Celebrant gives him the Kiss of Peace, saying:

Peace be with you!

He answers:

And with your spirit!

The Kiss of Peace is then given to all those  
serving.

Lord Jesus Christ, Son of the living  
God, who according to the will of the  
Father, with the coöperation of the Holy  
Ghost, hast by thy death given life to  
the world, deliver me, by this thy most  
sacred Body and Blood, from all my in-  
iquities and from all evils; and make  
me always adhere to thy command-  
ments, and never suffer me to be sepa-

rated from thee. Who with the same God the Father and the Holy Ghost livest and reignest God for ever and ever. Amen.

Let not the partaking of thy Body, O Lord Jesus Christ, which unworthy I am presuming to receive, turn to my judgment and condemnation; but as thy devoted love would have it, let it be to me a safeguard of soul and of body, and a remedy. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

### At the Communion

I will take the Bread of Heaven, and call upon the name of the Lord!

Lord, I am not worthy that thou shouldst enter under my roof. Say but the word, and my soul shall be healed.

Lord, I am not worthy that thou shouldst enter under my roof. Say but the word, and my soul shall be healed.

Lord, I am not worthy that thou shouldst enter under my roof. Say but the word, and my soul shall be healed.

### TAKING THE SACRED HOST

May the Body of Our Lord Jesus Christ preserve my soul unto life everlasting! Amen.

## TAKING THE CHALICE

What return shall I make to the Lord for all He hath given me?—I will take the chalice of salvation; and call upon the name of the Lord, and I shall be safe from my enemies!

The Blood of Our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

## COMMUNION OF THE PEOPLE

## AFTER THE CONFITEOR

*V.*—May the Almighty God have mercy upon you, forgive you your sins, and bring you unto life everlasting.

*R.*—Amen.

*V.*—May the almighty and merciful Lord grant you pardon, ✠ absolution, and remission of your sins.

*R.*—Amen.

The priest, turns to the people.

Holding up the Sacred Particle.

Behold the Lamb of God; behold Him who taketh away the sins of the world.

Lord, I am not worthy that thou shouldst enter under my roof. Say but the word, and my soul shall be healed.

Lord, I am not worthy that thou shouldst enter under my roof. Say but the word, and my soul shall be healed.

Lord, I am not worthy that thou shouldst enter under my roof. Say but the word, and my soul shall be healed.

The priest, giving communion, says:

May the Body of Our Lord Jesus Christ preserve thy soul unto life everlasting! Amen.

#### AT THE FIRST ABLUTION

Grant, Lord, that what we have taken with our mouth we may receive with a pure mind; and of a temporal gift may it become to us an eternal remedy.

#### AT THE SIDE OF THE ALTAR

#### SECOND ABLUTION

May thy Body, O Lord, which I have received, and thy Blood, which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, refreshed as I have been with pure and holy sacraments. Who livest and reignest for ever and ever. Amen.

#### THE COMMUNION

Glorious things have been said of thee, O Mary, because He that is mighty hath done great things to thee.

At Solemn High Mass the Celebrant sings:

*V.*—The Lord be with you.

*R.*—And with thy spirit.

#### THE POSTCOMMUNION

Let us pray

May the sacraments which we have received, O Lord Our God, heal in us the wounds of that sin from which thou didst preserve the Immaculate Conception of Blessed Mary alone. Through Our Lord Jesus Christ, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end.

*R.*—Amen.

At Solemn High Mass the Celebrant sings:

*V.*—The Lord be with you.

*R.*—And with thy spirit.

The Deacon sings:

*V.*—Go, the Mass is ended (*or*, Let us bless the Lord).

The Priest bows down.

O Holy Trinity, let the performance of my homage be pleasing unto thee; and grant that the sacrifice which I, unworthy as I am, have offered up in the sight of thy Majesty may be acceptable

to thee, and through thy mercy be a propitiation for me and for all those for whom I have offered it. Through Christ Our Lord. Amen.

## AT THE BLESSING

May the Almighty God, Father ✠ and Son and Holy Ghost, bless you.

*R.*—Amen.

## AT THE SIDE

*V.*—The Lord be with you.

*R.*—And with thy spirit.

*V.*—The beginning of the Holy Gospel according to St. John

*R.*—Glory be to thee, O Lord!

## LAST GOSPEL

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men. And the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God whose name was John. This man came for a witness, to give testimony of the

Light, that all men might believe through him. He was not the Light, but was to give testimony of the Light. That was the true Light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God; to them that believe in His name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us. And we saw His glory, the glory as it were of the only begotten of the Father, full of grace and truth.

*R.*—Thanks be to God!



# Hymns for Meetings and Benediction

## O SALUTARIS.

O Salutaris Hostia,  
Quae coeli pandis ostium:  
Bella premunt hostilia,  
Da robur, fer auxilium.

Uni trinoque Domino  
Sit sempiterna gloria,  
Qui vitam sine termino  
Nobis donet in patria.

## TANTUM ERGO.

Tantum ergo Sacramentum  
Veneremur cernui:  
Et antiquum documentum  
Novo cedat ritui;  
Praestet fides supplementum  
Sensuum defectui.

Genitori, Genitoque  
Laus et iubilatio,  
Salus, honor, virtus quoque  
Sit et benedictio:  
Procedenti ab utroque  
Compar sit laudatio. Amen.

V. Panem de coelo praestitisti eis (alleluia.)

R. Omne delectamentum in se habentem (alleluia.)

After the oration: Amen.

## LAUDATE DOMINUM

Laudate Dominum omnes gentes: laudate  
eum omnes populi.

Quoniam confirmata est super nos miseri-  
cordia ejus: et veritas Domini manet  
in aeternum.

Gloria Patri et Filio: et Spiritui sancto.  
Sicut erat in principio et nunc et semper:  
et in saecula, saeculorum. Amen.

## HOLY GOD

Holy God, we praise Thy Name!  
Lord of all, we bow before Thee!  
All on earth Thy sceptre claim,  
All in heav'n above adore Thee:  
||: Infinite Thy vast domain,  
Everlasting is Thy Name.:||

Hark! the loud celestial hymn,  
Angel choirs above are raising,  
Cherubim and Seraphim.  
In unceasing chorus praising;  
||: Fill the heav'ns with sweet accord:  
Holy! Holy! Holy Lord!:||

## O SANCTISSIMA

O sanctissima, O purissima  
Dulcis Virgo Maria.

Chorus—

Mater amata. intemerata,  
Ora, ora pro nobis.

Tota pulchra es, O Maria,  
Et macula non est in te.

Chorus—Mater amata, etc.

Sicut lilium inter spinas,  
Sic Maria inter filias.

Chorus—Mater amata, etc.

## AVE MARIS STELLA

Ave Maris Stella,  
Del Mater alma,  
Atque semper virgo,  
Felix coeli porta.

Monstra te esse matrem,  
Sumat per te preces  
Qui pro nobis natus  
Tulit esse tuus.

Sit laus Deo Patri,  
Summo Christo decus,  
Spiritui Sancto,  
Tribus honor unus.

## ON THIS DAY, O BEAUTIFUL MOTHER.

Chorus.

On this day, O beautiful Mother,  
On this day we give thee our love!  
Near thee, Madonna, fondly we hover  
Trusting thy gentle care to prove.

Solo.

On this day we ask to share,  
Dearest Mother, thy sweet care.  
Aid us, ere our feet astray  
Wander from thy guiding way.

Chorus.—On this day, etc.

## MOTHER DEAR.

Mother dear, O! pray for me,  
 Whilst far from Heaven and thee,  
 I wander in a fragile bark  
   O'er life's tempestuous sea;  
 O Virgin Mother, from thy throne,  
   So bright in bliss above,  
 Protect thy child and cheer my path,  
   With thy sweet smile of love.

Chorus.

Mother dear, remember me,  
 And never cease thy care.  
 Till in Heaven eternally,  
   Thy love and bliss I share.

Mother dear, O! pray for me,  
   Should pleasure's siren lay  
 E'er tempt thy child to wander far  
   From virtue's path away;  
 When thorns beset life's devious way,  
   And darkling waters flow,  
 Then Mary, aid thy needy child,  
   Thyself a mother show.

Chorus—Mother dear, etc.

## LITANY OF LORETTO.

Sancta Maria,  
 Sancta Dei Genitrix,  
 Sancta Virgo, Virginum.

Mater Christi  
 Mater divinae gratiae,  
 Mater purissima.

Mater castissima,  
 Mater inviolata,  
 Mater intemerata.

Mater amabilis,  
Mater admirabilis,  
Mater boni consillii.

Mater Creatoris,  
Mater Salvatoris,  
Virgo Prudentissima.

Virgo veneranda,  
Virgo prædicanda  
Virgo potens.

Virgo clemens,  
Virgo fidelis,  
Speculum justitiæ.

Sedes sapientiæ,  
Causa nostræ lætitiæ,  
Vas spirituale.

Vas honorabile,  
Vas insignæ devotionis,  
Rosa mystica.

Turris Davidica,  
Turris eburnea,  
Domus aurea.

Fœderis arca,  
Janua Cœli,  
Stella matutina.

Salus infirmorum,  
Refugium peccatorum,  
Consolatrix afflictorum.

Auxilium Christianorum,  
Regina Angelorum,  
Regina Patriarcharum.

Regina Prophetarum,  
Regina Apostolorum,  
Regina Martyrum.

Regina Confessorum,  
Regina Virginum,  
Reginum Sanctorum omnium.

Regina sine labe concepta,  
Regina sacratissimi rosarii.

Agnus Dei, qui tollis peccata mundi,  
parce nobis, Domine, miserere nobis.

## DAILY, DAILY SING TO MARY.

Laudis Corona.

Daily, daily sing to Mary,  
 Sing, my soul, her praises due;  
 All her feasts, her actions worship,  
 With a heart's devotion true.

Lost in wond'ring contemplation,  
 Be her majesty confessed;  
 Call her Mother, call her Virgin;  
 Happy Mother, Virgin blest.

Teach, O teach us, holy Mother,  
 How to conquer every sin;  
 How to love and help each other,  
 How the prize of life to win.

Holy Mary, we implore thee,  
 By thy purity divine,  
 Help us bending here before thee,  
 Help us truly to be thine.

GOD OF MIGHT WE SING THY  
PRAISE.

God of Might! we sing Thy praise,  
 Lord! we hail Thy kingly power;  
 Trembling earth Thy will obeys,  
 Highest Angel, lowest flower.

Repeat—

Birth and death of fleeting time,  
 Limit not Thy life sublime.

Lord and Father! may Thy grace  
 Rule our hearts where sin abounded:  
 All our hope in Thee we place,  
 Never be that hope confounded.

Repeat—

Dearest God! we trust in Thee,  
 Now and for eternity.

# DAUGHTER OF A MIGHTY FATHER.

Daughter of a mighty Father,  
Maiden patron of the May,  
Angel forms around thee gather,  
Macula non est in te.

Mother of the Son and Savior,  
Of the truth, the life, the way,  
Guide our footsteps, calm our passions,  
Macula non est in te.

Spouse of the Eternal Spirit,  
Blossom which will ne'er decay,  
Let us but thy love inherit  
Macula non est in te.

## O BLEST FOR E'ER THE MOTHER.

O blest fore'er the Mother,  
And Virgin full of grace,  
Who bore our God, our brother,  
The Savior of our race.

### Chorus.

Sweet Jesus, low before Thee  
We bend in fear and love;  
O grant we may adore Thee  
In Thy bright realms above.

Pure as the light of heaven,  
In meekness nearest Thee,  
'Tis Thou hast Mary given,  
Our guide, our friend to be.

### Chorus.

Sweet Mother, tears are falling  
From hearts that love thy Son;  
Then hear thy children calling  
On thee, and bless thy own.

# BRIGHT MOTHER OF OUR MAKER, HAIL!

Bright Mother of our Maker, Hail!  
Thou Virgin ever blest;  
The ocean star by which we sail,  
And gain the port of rest.

Chorus.

Triumph! O ye Cherubim,  
Sing with us, ye Seraphim,  
Salve, salve, salve, Regina.

Exert for us a mother's care,  
And us thy children own,  
Prevail with Him to hear our prayer  
Who chose to be thy Son.

Chorus—Triumph, etc.

# TO JESUS' HEART ALL BURNING.

To Jesus' Heart all burning,  
With fervent love for men,  
My heart, with fondest yearning,  
Shall raise the joyful strain.

Chorus—

While ages course along,  
Blest be, with loudest song,  
The Sacred Heart of Jesus!  
By every heart and tongue!  
The Sacred Heart of Jesus!  
By every heart and tongue!

O heart for me on fire  
With love no man can speak,  
My yet untold desire  
God gives me for thy sake.



Chorus—

When life away, is flying,  
And earth's false glare is done,  
Still Sacred Heart in dying,  
I'll say I'm all Thine own.

Chorus—

Too true, I have forsaken  
Thy flock by wilful sin,  
Yet now let me be taken  
Back to thy fold again.

—While, etc.

### FAITH OF OUR FATHERS.

Faith of our Fathers! living still  
In spite of dungeon, fire and sword:  
Oh how our hearts beat high with joy,  
Whene'er we hear that glorious word.

Faith of our Fathers! Holy Faith!  
We will be true to thee till death.

Faith of our Fathers! we will love  
Both friend and foe in all our strife:

And preach thee, too, as love knows how,  
By kindly words and virtuous life.

—Faith, etc.

### MOTHER DEAREST

Mother dearest, Mother fairest,  
Help of all who call on thee.  
Virgin purest, brightest, rarest.  
Help us. help, we cry to thee.

||: Mary, help us, help we pray, :||  
 Help us in all care and sorrow;  
 Mary, help us, help we pray.

Help our priests, our virgins holy,  
 Help our Pope, long may he reign;  
 Pray that we who sing thy praises  
 May in heav'n all meet again.  
 —Mary, etc.

### STABAT MATER

At the cross her station keeping  
 Stood the mournful mother, weeping,  
 Close to Jesus to the last.

---

Through her heart, His sorrow sharing,  
 All His bitter anguish bearing,  
 Lo! the piercing sword had passed!

---

Who, unmoved, behold her languish,  
 Underneath His cross of anguish,  
 'Mid the fierce, un pitying crowd?

---

Fount of love and holy sorrow,  
 Mother, may my spirit borrow  
 Somewhat of thy woe profound.

---

Unto Christ with pure emotion  
 Raise my contrite heart's devotion,  
 Love to read in ev'ry wound.

---

Thou my Savior's cross who bearest,  
 Thou, thy Son's rebuke who sharest,  
 Let me share them both with thee.

---

Virgin thou of virgins fairest,  
 May the bitter woe thou sharest  
 Make on me impression deep.

## THE MAGNIFICAT,

or

Canticle of the Blessed Virgin Mary.

Magnificat \* anima mea Dominum.

Et exultavit spiritus meus \* in Deo salutare meo.

Quia respexit humilitatem ancillae suae:  
\* ecce enim ex hoc, beatam me dicent omnes generationes.Quia fecit mihi magna qui potens est: \*  
et sanctum nomen ejus.Et misericordia ejus, a progenie in progenies: \*  
timentibus eum.

Fecit potentiam in brachio suo: \* dispersit superbos mente cordis sui.

Deposuit potentes de sede: \* et exaltavit humiles.

Esurientes implevit bonis: \* et divites dimisit inanes.

Suscepit Israel puerum suum: \* recordatus misericordiae suae.

Sicut locutus est ad patres nostros: \*  
Abraham et semini ejus in saecula.

Gloria Patri, etc.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo Gratias.

## SALVE REGINA.

Salve Regina, mater misericordiae, vita dulcedo et spes nostra salve.

Ad te clamamus exules filii Hevae.

Ad te suspiramus gementes et flentes in hac lacrymarum valle.

Eja ergo advocata nostra illos tuos misericordes oculos ad nos converte.

Et Jesum benedictum fructum ventris  
tui, nobis post hoc exilium ostende.

O clemens,

O pia,

O dulcis Virgo Maria.

V. Ora pro nobis, sancta Dei genitrix.

R. Ut digni efficiamur promissionibus  
Christi.

### ALMA REDEMPTORIS.

Alma Redemptoris mater, quae pervia  
coeli,

Porta manes, et stella maris, succurre  
cadenti,

Surgere, qui curat populo; tu, quae ge-  
nuisti,

Natura mirante, tuum sanctum geni-  
torem,

Virgo prius ac posterius, Gabrielis ab  
ore,

Sumens illud Ave peccatorum miserere.

V. Angelus Domini nuntiavit Mariae.

R. Et concepit de Spiritu Sancto.

### AVE REGINA

Ave, regina coelorum.

Ave, domina angelorum,

Salve radix, salve porta,

Ex qua mundo lux est orta;

Gaude Virgo gloriosa,

Super omnes speciosa;

Vale, O valde decora,

Et pro nobis Christum exora.

V. Dignare me, laudare te Virgo, sa-  
crata.

R. Da mihi virtutem contra hostes tuos.

## REGINA COELI.

Regina coeli laetare, alleluia,  
Quia quem meruisti portare, alleluia,  
Resurrexit sicut dixit, alleluia,  
Ora pro nobis Deum, alleluia.

V. Gaude et laetare Virgo Maria, alleluia.

R. Quia surrexit Dominus vere, Alleluia.



# Triduum and Novenas

FOR THE FEASTS OF THE BLESSED VIRGIN

(from the New Roman Missal)

<i>Date</i>	<i>Title</i>	<i>Novena or Triduum begins on,</i>
Jan. 23	Espousals of Our Lady.....	Jan. 14
Feb. 2	Purification .....	" 24
Feb. 11	Our Lady of Lourdes.....	" 2
Mar. 25	Annunciation of the Blessed Virgin.....	Mar. 16
Apr.	Seven Dolors (Friday following Passion Sunday) .....	Triduum
" 26	Our Lady of Good Counsel..	Apr. 17
May	Queen of the Apostles (Sat. within octave of Ascen.)	
" 24	Help of Christians, also Our Lady of the Wayside (Proper to Society of Jesus) .....	May 15
" 31	Queen of All Saints, also Our Lady of Fair Love, and Mediatrix of All Graces (Proper to Society of Jesus).....	" 28
June	Most Pure Heart of Mary (Sat. after Octave of Corpus Ch.).....	Triduum
" 8	Mother of Divine Grace....	May 31

<i>Date</i>	<i>Title</i>	<i>Novena or Triduum begins on,</i>
June 27	Our Lady of Perpetual Help .....	June 18
July 2	Visitation of Blessed Vir- gin .....	" 29
July 16	Our Lady of Mt. Carmel....	July 7
July 17	Humility of Our Lady....	" 14
July	Mother of Mercy (Sat. be- fore 4th Sunday of July) .....	Triduum
Aug. 5	Our Lady of the Snow.....	July 27
" 13	Refuge of Sinners.....	Aug. 10
" 15	Assumption of the Blessed Virgin .....	" 12
Aug.	Health of the Sick (Sat. before last Sunday of Aug.) .....	Triduum
"	Our Lady of Consolation (Sat. after Feast of St. Augustine) .....	"
Sept. 3	Mother of the Divine Shep- herd .....	Aug. 31
" 8	Nativity of Our Lady....	Sept. 5
" 12	Holy Name of Mary.....	" 9
" 15	Seven Dolors .....	" 12
" 24	Our Lady of Ransom.....	" 15
Oct. 7	Holy Rosary.....	" 28
Oct. 11	Maternity of Our Lady...Oct.	8
" 16	Purity of Our Lady.....	" 13
Nov.	Mother of Divine Provi- dence (Sat. before 3rd Sun. of Nov.) Novena	
	Presentation of Child Mary .....	Nov. 18
" 21	.....	Nov. 18

<i>Date</i>	<i>Title</i>	<i>Novena or Triduum begins on,</i>
Nov. 27	Miraculous Medal of Mary Immaculate .....	Nov. 24
Dec. 8	Immaculate Conception...	" 29
" 10	Translation of the Holy House of Loretto.....	Dec. 7
' 18	Expectation of Our Lady..	" 15

It is recommended to Sodalists to make a novena or triduum before each of these feasts and to receive Holy Communion on the day itself. No required form of prayer is assigned for triduums, they and the novenas may consist of the recital of any of the approved prayers in honor of the Blessed Virgin, of which a number are given in this manual. These prayers may be recited either in common or privately, and the exercises may conclude on the eve of the feast.



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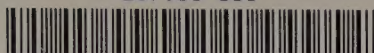
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